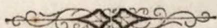
A SHORT

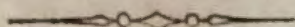
GRAMMAR AND ANALYSIS

OF

THE MALAYALIM LANGUAGE



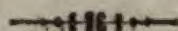
ADAPTED ESPECIALLY TO THE USE OF THE COTTAYAM COLLEGE, AND THE HIGHER CLASSES OF SCHOOLS.



BY

R. COLLINS M. A.

Principal of the Syrian College C. M. S. Cottayam.



COTTAYAM: C. M. PRESS.

1861

CONTENTS.

PART I.

PART II.

PART III.

PART IV.

PREFACE.

It may seem to demand some apology, that, while there are already several carefully written Malayalim grammars, another should be put forth; unless indeed a sufficient reason can be assigned. A grammar, that has for its chief end the requirements of the schoolroom, may not perhaps be considered altogether superfluous, should it prove suited for the sphere in which it is designed to move.

But perhaps what led, more than anything else, to the attempt, which has resulted in the following little work, was the feeling, that there has been a tendency, more or less, in most grammars of Dravidian languages, to make the language bend to European, or Indo-European, forms and nomenclatures. Thus the idioms of one language become confused with those of another, till the real nature of the language is mystified, and the learner perplexed.

The object then in this grammar has been to meet the requirements of the schoolmaster, and the higher classes of more advanced schools: and it is hoped, in some measure, to assist the European also in his study of the language: and an attempt has been made to view the Malayalim language independently of the grammatical forms and principles of other languages.

The chief points that have been kept in view are these:

I. To state the leading facts of Malayalim grammar

with as much brevity and conciseness as possible; leaving ample scope for explanatory teaching on the part of the master.

II. To explain the true nature, and, as far as possible, the origin of many idioms and inflections.

III. To use such grammatical terms as shall indicate the nature of the words they define; and to avoid, as stated already, confusion with the grammatical systems of other languages.

In illustration it may be observed, that such words as മുതൽ, തുടങ്ങി, മൂലം, &c. are not regarded as *particles*, but as nouns, or participles, as the case may be: and although they may often be said to be used *post-positionally*, yet they are not correctly called particles. Nothing is more common in Malayalim than an *absolute* use of the noun.

As another particular instance, the word *relative* has been carefully avoided in describing that form of the participle, which is used as a nounal adjunct. As this form of the participle qualifies, or limits, the noun before which it stands, it is with more propriety called the adjective, or *adjectival*, participle. The participle has been regarded under three aspects, *Primitive*, *Adjectival*, and *Nounal*.

Again the term *Aorist*, or *Future Aorist*, has also been avoided, as causing some confusion, of ideas,—even, it is apprehended, to one well versed in the usages of the Greek aorist,—when applied to that part of the

Malayalim verb which ends in ഉം. This part of the Malayalim verb is in fact originally the *Present*, or what, as shewn in the Grammar, might with more propriety be called the *Imperfect participle*; which is also used (finitely), as an *Indefinite*, and then as a *Future* Tense.

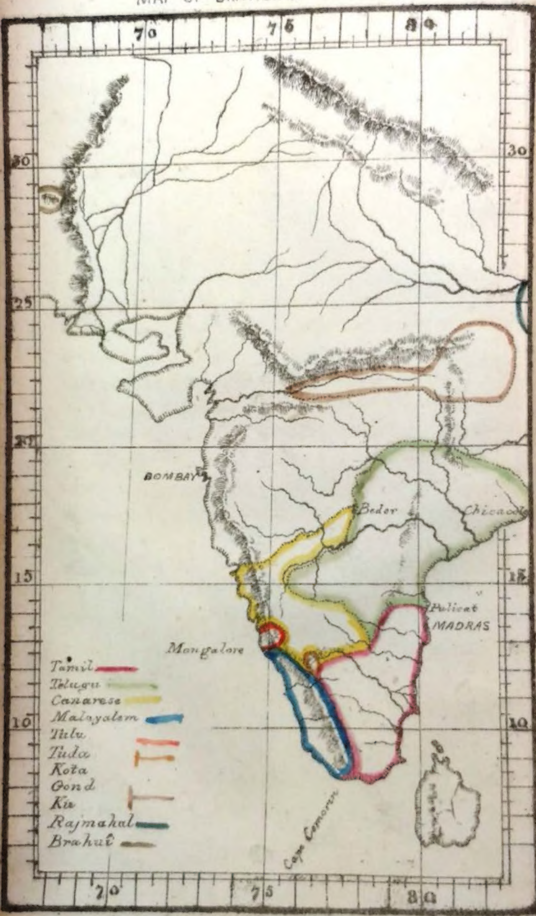
Little is said on orthography or orthoepy, the principal object having been to furnish a *short* grammar of the paradigms, syntax, and analysis of the language.

The system of analysis of sentences, Part IV, is an adaptation of the principles of Morell's analysis of English: and it is conceived that it will be instructive for classes, who are learning English, to analyse both Malayalim and English sentences, according to the same systems, so as to compare the different idiomatic requirements of the two languages.

Acknowledgment must here be made of all assistance that has been derived from previous works, and more especially from Dr. Caldwell's Comparative Grammar of the Dravidian Languages, from which nearly all that is historical and comparative has been gathered.

Should the analysis be found useful in schools generally, in the hands of a competent teacher, an attempt may hereafter be made (D. V.) to issue it in Malayalim, so as to be accessible to purely vernacular schools.

MAP OF DRÂVIDIAN TONGUES.



PART THE FIRST.

INTRODUCTION. HISTORY, &c. OF THE LANGUAGE.

SECTION. I.

The MALAYALIM is one of a class of languages, belonging to South India, which have received the common appellation of DRAVIDIAN. This term has its origin in the Sanscrit word *Dravida*, which has been used by Sanscrit writers to denote South India, especially the Tamil and Malayalim Countries.

The languages included under this denomination are, Tamil, Telugu, Canarese, Malayalim, Tulu, Tuda, Kota, Gond, and Ku; of which the first four are by far the most important. Dr. Caldwell estimates the numbers of the several races, who speak these languages, in the following table:

1.	Tamil	10,000,000
2.	Telugu	14,000,000
3.	Canarese	5,000,000
4.	Malayalim	2,500,000
5.	Tulu	150,000
6.	Tuda }	
7.	Kota }	
8.	Gond }	500,000
9.	Ku }	
	Total.	32,150,000

1. The Tamil, or Tamir̤, is spoken on the eastern side of the Ghauts, through the whole of the country extending from Pulicat to Cape Comorin. *(See the map.)*

2. The Telugu is spoken from Pulicat northwards to Chicacole, inland as far as Mysore, and northwards beyond the twentieth degree of latitude. Its range embraces the Ceded Districts, Kurnool, the Hyderabad country, and part of Nagpore and Gondwana. It is thought to have extended as far north at one time as the Ganges. This language is called *Andhra* by Sanscrit writers.

3. The Canarese prevails throughout Mysore, and as far north as Beder, extending to the western coast, and embracing Canara.

4. The Malayalim is spoken on the western side of the Ghauts, from Mangalore to Trevandrum, through the Cochin and Travancore territories.

5. The Tulu, though once spoken throughout Canara, is now confined to a small district in the neighbourhood of Mangalore.

6. The Tuda, or Toda, and the Kota, are respectively the languages spoken by the Todavars and the Kotars of the Neilgherries.

7. The Gond and Ku are two languages spoken by primitive people in the neighbourhood of the Nerbudda and the district of Gondwana. The Gond extends over the hilly parts of northern and western Gondwana, the northern parts of Nagpore, the Saugor and Ner-

budda districts, and the Ku over the Eastern part of Gondwana, and the hilly parts of Orissa. These two languages, as well as the Tuda and Kota, are uncultivated.

These languages are classed as belonging to one family, because the roots of their principal words are either *identical*, or *allied*, and because they have the same peculiarity of idiom. Their original stock of vowels and consonants appears to have been the same.

8. It is also interesting to find, as stated by Dr. Caldwell, that the language of the people inhabiting the Rajmahal hills in Central India, and the Brahui language of Kelat in Beluchistan, are very intimately connected with the South Indian languages. *(See the map)*

9. If we go still further north, we shall find a "memento", if I may so speak, of an ancient language, that has long ceased to be spoken; but which, as far as it can be understood, seems to bear a remarkable, though distant, affinity to the Dravidian family. The *Behistun* * *Tablets*, which have been carefully studied by Major Rawlinson and Mr. Morris, record the acts of Darius Hystaspes in three languages, the old Persian, the Babylonian, and the language of the SCYTHIANS of the Medo-Persian empire. The Scythian portion of the Inscriptions bears a resemblance to the languages

* Behistun is on the western frontiers of Media, and on the high road from Babylonia to the East.

of South India. For instance നീ, which runs with very little change through all Dravidian languages, is നീ in the Scythian Inscriptions; the dative case ends in ഇക്കി or ഇക്ക, and the adjectival, by some called the relative, participle, has that peculiar use, which does away with the necessity for a passive voice. Hence we are brought to this conclusion, that the Scythian portion of these inscriptions has flowed from the same fountain as the Dravidian languages of India.

It seems most natural to conclude then, that, long prior to the times of history, a people speaking a Scythian tongue migrated from central Asia, the birth-place of all nations on the face of the earth, southwards, and entered India by the North-West, leaving a colony on the other side of the Indus, and gradually spreading over the Peninsula. Their language was the origin of all that is now called Dravidian. At the same period, it is not improbable, that Europe received another branch of the same family: whether by the Cimmerian Bosphorus, by which route the succeeding Celts and Goths* poured into Europe, or by the Northern Sea-Coast, may be doubtful, as

* The Goths are also called *Scythians*, or are said to belong to the Scythian tribes, by many writers. It must be born in mind that the word Scythian has been often used almost indiscriminately, for any prehistoric people having their origin in northern or central Asia. The term Scythian in the text is restricted to those (as far as we can judge) earlier people, whose language is represented by the Scythic portion of the Behistun tablets, and the modern Languages of the Lapps, the Finns, some of the tribes of Siberia, the Mongolians generally, and the Dravidians of South India.

Lapland and Finland seem to contain the only representatives, to judge by their language, of these early emigrants. Some of the languages of Siberia too bear a remarkable affinity to the Dravidian tongues. These were probably the earliest inhabitants of both India and Europe, since we find no trace whatever of a more ancient language.

As time passed on, another family, apparently from the same nursery of mankind, central Asia, entered India by the same route. They brought with them, probably, more refined manners, and more learning than the aborigines; and having a people to subdue, as well as a country, they were conquerors as well as colonists. Hence probably originated the first rudiments of caste, the conquered people being still the cultivators of the soil, but being now forced to pour its treasures into the laps of the conquerors. This is not the only instance in history of the conquered becoming the slaves of the conquerors: and in a tropical climate, this is more likely to settle into a permanent institution, than in a cool or temperate one: since such a climate naturally induces a northern settler to seek rather the repose of self-indulgence, than the pleasure of physical exertion. This was the ARYAN, or HINDOO, incursion. It introduced into the country *a new language*, the SANSCRIT, or the parent of the Sanscrit; as also a *new religion*, which contained the seeds, since developed, of HINDOOISM. This migration, in all probability, took

place about the time of the Celtic incursion into Europe, or between the Celtic and Gothic incursions; * for we find that the Sanscrit belongs to the same class of languages, as those introduced into Europe by the Celts and Goths. This would also account for the similarity that exists between the mythologies of Europe and India. The effect of the Aryan invasion of India was similar to that of the Saxon invasion of Britain. As the unsubdued Britons were driven, with their language, into Wales and Cornwall, so the unsubdued Dravidians were driven southwards, or took refuge in more mountainous districts. The result upon the language of the country was, that, while the unconquered Dravidians kept their old Scythian speech, the Sanscrit became the basis of the languages of the thoroughly Hindooised portions of northern and central India, as the Saxon was the basis of the language at present spoken in England. For some hundreds of years, no doubt, while the Aryans flourished in the north, the still unconquered Dravidians increased and prospered in the south. In time, however, the Aryans pushed on their conquests in Dravidian territory; but while able to introduce their laws and their religion, they did not influence the settled modes of speech; and the different branches of the ancient Scythian language of the aborigines remained unaltered, being still the language

* The Gothic migration is generally dated about 700 B. C. and the Celtic much earlier, (some say 2000 B. C. but this seems too soon after the Deluge)

of the people. A number of Sanscrit words, the language of the rulers, lords, and priests, were indeed gradually introduced, but not so as to affect the idiom, or common use, of the languages of the Dravidians.

The difference observable between the Telugu, the Canarese, the Tamil, and the Malayalim, as well as the other allied branches, seems to be accounted for by supposing that different clans, or colonies, took up their head quarters in separate localities, like Abraham and Lot. We can imagine one party settling by the Godavery or Kistna, another by the Cauvery, and a third choosing the country between the Eastern and Western Ghauts. In some such way these languages must have grown from a common parent, since an unwritten language certainly changes with rapidity, especially by the substitution of one letter for another. Nor does there appear good evidence for supposing, that contact with any exterior language, of different form and vocabulary, has influenced them: excepting that latterly, as observed above, they have all imbibed a proportion of Sanscrit words, as they are now receiving a few of European origin.

The Mahomedan incursion, entering India by the same route as the Aryans and the Scythians, has introduced a new language into the Peninsula, but has not affected those already existing.

The Malayalim language, until lately, has not received much culture. The chief portions of its own literature are translations, or paraphrases, of the San-

scrit, in which a large proportion of Sanscrit words are retained. As these books have been written some time, they are of great value in shewing us certain forms of Dravidian speech not now in common use among the people, enabling us better to compare this with other Dravidian languages. For instance we have such forms as നടന്നിതു, instead of നടന്നു: we have personal verbs, whereas now there is no distinction of person in use, as ചൊല്ലീടിനാൻ കേടിനേൻ, ചെയ്തീടിനാം, &c.

The alphabet, now in use, is called the Malayalim Grantham. It bears a great similarity to the Tamil Grantham; and was no doubt introduced by the Brahmins, as their medium for writing Sanscrit. As the language received many Sanscrit words, this alphabet was generally adopted, as being necessary to express the un-Dravidian aspirates and flat mutes. There is however another alphabet, called the Malayan-Tamir, which contains exactly the letters requisite for Dravidian words. This alphabet bears a resemblance to the Tamil alphabet in common use. It is in the characters of this alphabet, more or less varied according to their date, that the inscriptions found in the country, as well as law deeds, were written. A sample of a portion of an old inscription, is appended. This alphabet then was in much earlier use in the country than the Grantham: and I have little doubt, that it is an old Tamil alphabet; indeed the native name implies as much. It will however be observed, that in the inscription the letters ഩ, ശ, occur at

(*Lithographed.*)

COPY OF AN ANCIENT INSCRIPTION.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] . . &c. . . . . . .

the commencement, shewing that, when this was written, the Grantham was in use: they are only used to express Sanscrit words, സ്വസ്തി, ശ്രീ· There are in this inscription several interesting examples of older forms of words than those now current, confirmatory of some of the suppositions made in the course of the grammar, to which reference is made *in loco*. It is not easy to fix the date of this inscription, but if the year 36 belongs to the era at present in use, it must be exactly 1000 years old, as the date now is 1036.

In the characters of the Grantham the inscription runs thus;

സ്വസ്തി· ശ്രീ· കൊകൊൻമെകൊണ്ടാൻ
കൊ. ശ്രീ. പാറകരൻഇരവിയർവിരതിരുവടി
യാൽനൂറായിരത്താണ്ടും ചെങ്കൊൽനടത്തിയാളാ
നിൻറയാണ്ടു ഇരണ്ടാമാണ്ടെക്കെതിരമുപ്പത്താ
റാമാണ്ടുമുവിറിക്കൊട്ടുഇരുന്തരുളിയനാൾഇരവിര
തിക്കരുളിയപിരവിരതമാവതും ഐസ്സുപ്പുഇറപ്പാ
നുക്കുഅഞ്ചുവണ്ണമുംവെടിവാദ്യം &c. വിളക്കും
എഴുപത്തുരണ്ടുംവീടെവുന്തുംകൂടക്കൊടുത്തൊം. &c.

Then follow more privileges which are granted, and the names of a number of witnesses.

കൊ or കൊൻ is the ancient Dravidian word for king: so കൊ കൊൻ "king of kings."

The Inscription is a portion of the ശാസനം, belonging to the Jews of Cochin.

SECTION 2.

LETTERS AND THEIR SOUNDS.

	Normal Letter	Medial	Final	Double	Combinations	Malayan Tamir	Roman Representative
Vowels	അ					அ	a
	ആ	ാ	do.	...	... ...	ஆ, ா	â
	ഇ	ി	do.	...	... ...	இ, ி	i
	ഈ	ീ	do.	...	... ...	ஈ, ீ	î
	ഉ	ു	do.	...	... ...	உ, ு	u
	ഊ	ൂ	do.	...	... ...	ஊ, ூ	û
	ഋ	ൃ	do.	...	... ...		ru
	ൠ	ൄ	do.	...	... ...		rû
	ഌ	...	...	...	... ...		lu
	ൡ	...	...	...	... ...		lû
	എ	െ	do.	..	... ...	எ, ெ	e
	ഏ	േ	do.	...	... ...	ஏ, ே	ê

Normal Letter		Medial	Final	Double	Combinations	Malayan Tamir	Roman Representative
Vowels	ഐ	ൈ	do.	...	... ...	[illegible]	ei
	ഒ	ൊ	do.	...	... ...	[illegible]	o
	ഓ	ോ	do.	...	... ...	[illegible]	ô
	ഔ	ൌ	do.	...	... ...	[illegible]	ou
	അം	...	ം	...	... ...		(a)m
	അഃ	...	ഃ	...	... ...		(a)h
Gutturals	ക	...	...	ക്ക	ന ക = ങ്ക	[illegible]	k
	ഖ	...	...	ഖ്ഖ	ക ഖ = ക്ഖ		kh
	ഗ	...	...	ഗ്ഗ	ഘ് ഗ = ഗ്ഘ		g
	ഘ	...	...	...	... ...		gh
	ങ	...	...	ങ്ങ		[illegible]	ng
	ച	...	...	ച്ച	ഴ ച = ഴ്ച	[illegible]	ch
Palatals	ഛ	...	...	ച്ഛ	ച ഛ = ച്ഛ		ch
	ജ	...	...	ജ്ജ	... ...		j
	ഝ	...	...	...	ജ ഝ = ജ്ഝ		jh
	ഞ	...	...	ഞ്ഞ	ഞ ച = ഞ്ച	[illegible]	ny

	Normal Letter	Medial	Final	Double	Combinations	Malayan Tamir.	Roman Representative
Cerebrals	ട	...	...	ട്ട	ഷട = ഷ്ട ണട = ണ്ട	ட	ṭ
	ഠ	...	...	...	ഠട = ⓢ		ṭh
	ഡ	...	...	ഡ്ഡ	ണഡ = ണ്ഡ		ḍ
	ഢ	...	...	ഢ്ഢ	... ...		ḍh
	ള*	...	ൾ	ള്ള	... ...	ள	ḷ
	ഴ*	...	ർ	...	... ...	ழ	ṛ
	ണ	...	ൺ	ണ്ണ	... ...	ண	ṇ
Dentals	ത	...	...	ത്ത	കത = ക്ത നത = ന്ത	த	t
	ഥ	...	...	...	തഥ = ത്ഥ സഥ = സ്ഥ		th
	ദ	...	...	ദ്ദ	നദ = ന്ദ		d
	ധ	...	...	...	ദധ = ദ്ധ		dh
	ന	...	ൻ	ന്ന	...	ந	n
Labials	പ	...	...	പ്പ	നപ ✱ = മ്പ	ப	p
	ഫ	...	...	...	...		ph
	ബ	...	...	ബ്ബ	...		b
	ഭ	...	...	ഭ്ഭ	...		bh

* ള and ഴ are also *semivowels*

Normal Letter		Medial	Final	Double	Combinations	Malayan Tamir	Roman Representative
Labial	മ	...	ം	മ്മ	തമ = ത്മ		m
Semi-Vowels	യ	...	...	യ്യ	*abbreviations* ്യ, as ക്യ	[illegible]	y
	ര	...	ർ	...	്ര, ', as ക്ര, ക്	[illegible]	r
	ല	...	ൽ	ല്ല	്ല, as ക്ല	[illegible]	l
	വ	...	...	വ്വ	്വ, as ക്വ	[illegible]	w
	റ	...	...	റ്റ †		[illegible]	R
Sibilants	ശ	...	...	ശ്ശ	...	[illegible]	sh
	ഷ	...	...	ഷ്ഷ	...		ṣh
	സ	...	...	സ്സ	...		s
	ക്ഷ	...	...	...	...		ksh
Aspirate	ഹ	...	...	...	...		h

* The Roman letters are in no way given to indicate the *sound* of the Malayalim, but as a guide in transposing words from one language to the other.

The *cerebrals* are all marked by a dot underneath. The *dentals* should be used in preference to the Cerebrals, when writing English words in Malayalim characters, as a general rule.

† The sound of റ്റ, something between the English (t) and (tr), is peculiar. In ന്റ the റ has the same *gingival* soft (t) sound. This letter retains the same peculiarity in Tamil. The Modern Telugu and Canarese have lost this letter.

NOTES

ON THE ABOVE TABLE.

The GUTTURAL (*Guttur, the throat*) consonants are so called, because the *throat* is the chief organ by which they are pronounced;

The PALATALS, (*Palatum, the roof of the mouth*) because pronounced against the *Palate ;*

The CEREBRALS, (*Cerebrum, the brain*) because pronounced far back in the mouth;

The DENTALS, (*Dens, a tooth*) because pronounced against the *teeth ;*

The LABIALS, (*Labium, a lip*) because pronounced by the *lips ;*

The SIBILANTS, (*Sibilo, to hiss*) because of a hissing sound;

The SEMIVOWELS, or LIQUIDS, because they are not so absolutely dumb, without the aid of a vowel, as the rest of the consonants, and more readily combine with other consonants; which, with the exception of ഹ, are therefore called MUTES.

The letters യ, ര, ല, റ, ള, ഴ, may also be called LINGUALS, since they are preeminently letters of the *tongue (lingua)*.

ഞ, ണ, ന, മ, may also be ranked among the semivowels, since they are capable of a more open and prolonged sound than ക, ത, പ, &c. These letters, with ങ are also *nasal.*

The mutes *Proper*, then, are ക, ഗ; (ങ); — ച, ജ; — ട, ഡ; — ത, ദ; — പ, ബ; and their aspirates. It will be observed that these mutes are in *pairs*, two gutturals, two palatals, &c. { ങ we are not considering, since it is a compound letter, (= ന്ക), *a guttural n.* } *The first* of each pair is a *sharp* letter; the second a *flat*, and *softened* letter of the *same articulation.* The *sharp* letters are also called *"Surds"*, and the *flats "Sonants."* There are three most important rules to be observed, with regard to the *sharp mutes;* they are,

1. Every *sharp* mute, at the *commencement* of a word, preserves its *sharp sound*; as, ചൊന്നു, കണ്ണു, തന്നു, &c.

2. Every sharp mute, written in the *middle* of a word, takes the sound of its *corresponding flat;* as, വചനം, ആകുന്നു, അത, ആപത്ത, ഉണ്ട. &c.*

3. If the sharp mute is to retain its sharp sound in the middle of a word, it must be *doubled;* as, അച്ച, ആക്കുന്നു, വീട്ടിൽ, കൊടുത്തു, അപ്പൻ, &c.

(The flat mutes ഗ, ദ, &c. have generally a more decided pronunciation than the flat sounds of ക, ത, &c; but the sound is the same.)

A somewhat similar law is observed with regard to ന, † which, as an *initial*, is a *dental*; but, as a *medial* or *final*, is *gingival (gingiva, the gum).*

* The exceptions to this rule are almost entirely confined to *Sanscrit* words, as കൃപ, &c.

† In the Malayan Tamir alphabet, there are *two characters*, as will be seen, for this ന.

Sanscrit words, in which all the ന s are dental, form an exception to this rule. Also the final ന in all verbs, being derived from ന്ത, and the final ന in some nouns, if derived from ന്ത, as, മരുന, കുരുന &c. the originals being മരുന്ത, കുരുന്ത, are dental. For the same reason, no doubt, the ന in എന is dental, it being a corruption of എന്ത. The ന in ഉന, ഒന, and words similarly derived, is also dental, these words being corruptions of ംരം നാട്, ഒരു നാട്, in which the sound of the *initial* ന is retained.

From the above rules as to the pronunciation of the *sharp mutes* (which are applicable to Tamil also), and by looking at the more ancient alphabet in the table, we must conclude, that the *flat mutes* of the Malayalim language were not originally *distinct letters*, the single mute in each set of letters having been always, as now, sharp or flat according to position. Indeed the distinct flat mutes of the present alphabet ഗ, ജ, ദ &c. as well as the aspirates, belong almost exclusively, if not exclusively, to words of Sanscrit origin. Hence in the table such letters are printed in *smaller type*.



PART THE SECOND.

CLASSIFICATION OF WORDS, AND PARADIGMS.

I. CLASSIFICATION OF WORDS.



Malayalim words may be divided into eight classes, * which are called, PARTS OF SPEECH. — They are: 1 Noun; 2 Adjective; 3 Pronoun; 4 Verb; 5 Adverb; 6 Postposition; 7 Conjunction; 8 Interjection.

THE NOUN.

There are three kinds of nouns, termed PROPER, COMMON, and ABSTRACT.

First. PROPER NOUNS are the "names of individual persons or things;" as, യോഹന്നാൻ, ദോസ, തിരുവിതാംകോട.

Second. COMMON NOUNS are names, which are "given in common to every thing of the same class;" as, മനുഷ്യൻ, വീട, വെള്ളി, ദേശം.

Third. ABSTRACT NOUNS are names of "qualities,

* The language *originally* consists simply of *nouns* (including pronouns) and *verbs*, with a few particles (such as the emphatic ഏ, the sign of the dative case, and the signs of the past tenses &c.) But the division above is thought necessary for analysing the language in its present state.

actions, or states of being," as സുകൃതം, ഉറക്കം, നന്മ, വെണ്മ.

Allied to these are *derivative nouns*, such as, അറിവു, അറിയിപ്പു, ഇല്ലായ്മ.

The Participial form of the verb, with the *explicative pronoun* അതു affixed, is also used as a noun; as, ഏതുകൊണ്ടു ഒരു ബാലകൻ തന്റെ വഴിയെ വെടിപ്പാക്കും? അതിനെ സൂക്ഷിക്കുന്നതിനാൽ തന്നെ.

We have also the regular *verbal noun*; as, നിത്യവൃത്തിക്കു ലഭിക്കായ്കകൊണ്ടു അഹോകഷ്ടം.

THE ADJECTIVE.

ADJECTIVES either *qualify* nouns, or *limit* them as to the extent of their signification:

First, Adjectives, which express some quality in the nouns to which they are prefixed, and are therefore said to *qualify* them, are such as the following;

വലിയ, ദുഷ്ട, സന്തോഷമുള്ള: as,
ഒരു വലിയ ആന. ൟ ദുഷ്ട ഭൃത്യൻ. സന്തോഷമുള്ള വർത്തമാനം.

Second, Adjectives which *limit* nouns as to the extent of their signification, are such as the following:

1. DEMONSTRATIVE adjectives, which point out the nouns to which they belong; they are ൟ and ആ.

2. DISTRIBUTIVE adjectives, such as ഒരോരൊ, എല്ലാം.

3. NUMERAL adjectives, as ഒരു, രണ്ടു, മൂന്നു. &c. which are called *Cardinal* numeral adjectives: and

ഒന്നാം, രണ്ടാം, മൂന്നാം &c, which are called *Ordinal* numeral adjectives.

4. INDEFINITE numeral adjectives, as ഒക്ക, വല്ല, ചില, മററ. &c.

5. There are also the INTERROGATIVE adjectives ഏത,* എത്ര, and the compound interrogative adjective എന്തൊരു.

NOTE. 1. Participles are often employed as qualifying adjectives; as, സ്നേഹിക്കുന്ന ദൈവത്തെ. ഉണങ്ങിയ പുല്ല. (*See Syntax.*—)

2. A noun prefixed to another noun may become a *qualifying* noun, and so be equivalent to an adjective; as, പിച്ചള പാത്രം, കല്ല ചുവര.

THE PRONOUN.

There are two classes of Malayalim Pronouns, Personal, and Interrogative.

First. PERSONAL Pronouns are words which are used instead of the names of persons or things; they are ഞാൻ; നീ; താൻ; അവൻ, അവൾ, അത; and ഇവൻ, ഇവൾ, ഇത.

NOTE. തന്നെ is sometimes called *reflective*, when it stands in place of the *object*, since it *reflects*, as it were, the action on the *subject*; as, തന്നെ താൻ കണ്ടു. Generally it is merely *emphatic*, as, അവർ തന്നെ പറഞ്ഞു.

Second. INTERROGATIVE Pronouns are such as ask a question; they are ആര, & എന്ത, and, less frequent, ഏവൻ, ഏവൾ, ഏവർ.

Allied to these, tho' used as adjectives, are, ഏത, എത്ര, and എന്തൊരു.

* ഏത, tho' the neuter of the interrogative pronoun ഏവൻ, is almost invariably used as an interrogative adjective.

THE VERB.

A verb is a word, which denotes the *act* of some *agent*, or a *state of being*. Usually both the agent, and the thing acted upon, accompany the verb.

When the action terminates in the agent, the verb is said to be *complete*, and is called *intransitive* or *neuter*; and the noun expressing the agent becomes the *subject* of the sentence; as, യോഹന്നാൻ എഴുന്നിററു.

When the action does not terminate with the agent, but requires an *object*, the verb is said to be *incomplete*, and is called *transitive* or *active*, the agent still being the subject of the sentence; as, അവൻ എന്നെ കണ്ടു.

When the *object of the action* becomes the ***subject of the sentence***, the verb is called *Passive*; as, ംരം യാൾ അടിക്കപ്പെട്ടു.

When the subject of the sentence *commands a subordinate agent* to perform the act implied by the verb, the verb is called a *causal*; as, കള നടിയിച്ചു.

The Passive was originally of rare use in Malayalim, and the principal idioms, are still formed independently of it.

NOTE. Some *neuter* verbs are *incomplete*, and require an object: these verbs affirm nothing of the subject, but are merely *copulas* between the subject and what is predicated of it; as, ഇത നല്ലതാകുന്നു. The auxiliary verbs are of this class.

THE ADVERB.

An adverb is a word added to verbs, adjectives and other adverbs, to express some particular, generally as to time, place, or manner.

1. Adverbs of time are, ഇപ്പൊൾ, അപ്പൊൾ, ഇനി, എപ്പൊഴും, &c.

2. Adverbs of place, ഇവിടെ, അവിടെ, ദൂരെ,&c.

3. Adverbs of manner, ഇങ്ങിനെ, നല്ലപൊലെ, ഉറക്കെ, &c.

THE POST-POSITION; OR, POSTPOSITIONAL WORDS.

Postpositions are words placed after nouns or pronouns . and serve to shew some *relation* between them and other nouns or pronouns: as,

അവൻ ഒരു മരത്തിന്മെൽ നല്ല പഴം കണ്ടു.

Where മെൽ points out the relation between the fruit and the tree.

THE CONJUNCTION; OR, CONJUNCTIVAL WORDS.

Conjunctions are words which couple words or sentences together ; as,

പുരുഷന്മാരും സ്ത്രീകളും,

ധൈൎയ്യപ്പെട്ടിരിപ്പിൻ, എന്നാൽ ദൈവം നിങ്ങളുടെ ഹൃദയത്തെ ബലപ്പെടുത്തും.

ഞാൻ വരാം എന്ന അവൻ പറഞ്ഞു.

നിനക്ക മനസ്സുണ്ടെങ്കിൽ, എന്നെ ശുദ്ധനാക്കുവാൻ കഴിയും.

Thus some conjunctions merely connect words or sentences without expressing any new idea, as the copulative affix ഉം, and the copulative conjunctions എന്ന and എന്നാൽ; while others also express a new idea, as എങ്കിൽ, &c, which express reasons or conditions.

Hence Conjunctions are divided into

1. *Connective* (copulative and disjunctive,) and
2. *Conditional.*

Some may be called merely *introductory*, as, oftentimes എന്നാൽ, when at the head of a sentence.

THE INTERJECTION.

Interjections are single words, unconnected with any other words in the Sentence in which they appear: they are അഃ, കഷ്ടം, അയ്യൊ, &c.



II PARADIGMS.

1. NOUN.

The inflections, or case-endings, by which the cases of nouns in Malayalim are distinguished, are, with some few exceptions to be hereafter noted, the same in both numbers. They are as follows:

Possessive.	ഉടെ	of.
Dative.	ക്ക	to, or for.
Objective.	എ	
Conjunctive.	ഒ—ാട	with.
Mediative.	ാൽ	by, or through.
1st Locative.	ിൽ & ിങ്കൽ	in.
2nd Do.	ിലേക്ക & ിങ്കലേക്ക	* into, or unto.
3rd Do.	ത്ത	(*only of some nouns chiefly in* ൊ) at, or on.
Ablative.	നിന്ന ിൽനിന്ന ിങ്കൽനിന്ന	from

In the simplest form of the noun, these terminations are added to the nominative singular, and to the nominative plural; and the inflection of the nominative plural is in most cases കൾ; as,

Singular.		Plural.	
Nom.	സ്ത്രീ a woman.	Nom.	സ്ത്രീകൾ
Poss.	സ്ത്രീയുടെ	Poss.	സ്ത്രീകളുടെ
Dat.	സ്ത്രീക്ക	Dat.	സ്ത്രീകൾക്ക
Obj.	സ്ത്രീയെ	Obj.	സ്ത്രീകളെ
Conj.	സ്ത്രീയോട	Conj.	സ്ത്രീകളോട
Med.	സ്ത്രീയാൽ	Med.	സ്ത്രീകളാൽ
1st Loc.	സ്ത്രീയിൽ	1st Loc.	സ്ത്രീകളിൽ
2nd Do.	സ്ത്രീയിലേക്ക	2nd Do.	സ്ത്രീകളിലേക്ക
Ablative.	സ്ത്രീയിൽനിന്ന	Abl.	സ്ത്രീകളിൽനിന്ന

* Many nouns form this case in ഒ—ാട്ട, as, മുമ്പോട്ട, കിഴക്കോട്ട.

Malayalim nouns may be conveniently classed under three declensions.

THE FIRST DECLENSION

Comprises all nouns ending in ി, ീ, ൃ, and consonants having the long ൠ sound. These all form the oblique cases by adding the above terminations to the nominatives singular and plural, as in the case of ന്ത്രി. All the nominative plurals are in കൾ.

EXAMPLES.

Singular			Plural.	
Nom.	പന്നി	a pig.	Nom.	പന്നികൾ
Poss.	പന്നിയുടെ		Poss.	പന്നികളുടെ
Dat.	പന്നിക്ക		Dat.	പന്നികൾക്ക
Obj.	പന്നിയെ		Obj.	പന്നികളെ
Conj.	പന്നിയോട		Conj.	പന്നികളോട
Med.	പന്നിയാൽ		Med.	പന്നികളാൽ
1 Loc.	പന്നിയിൽ-ിങ്കൽ		1 Loc.	പന്നികളിൽ
2 Do	പന്നിയിലേക്ക ിങ്കലേക്ക		2 Do.	പന്നികളിലേക്ക
Abl.	പന്നിയിൽനിന്ന ിങ്കൽനിന്ന		Abl.	പന്നികളിൽ നിന്ന

Ist. locative *adjectived* പന്നിയിലെ and പന്നിയിങ്കലെ.

(Note.) യ *is always written before the latter of two vowels.*

2.	Singular		Plural
Nom.	കടുവാ *a tiger*	Nom.	കടുവാകൾ.
Poss.	കടുവായുടെ	Poss.	കടുവാകളുടെ
Dat.	കടുവായ്ക്കു	Dat.	കടുവാകൾക്കു
Obj.	കടുവായെ	Obj.	കടുവാകളെ
Conj.	കടുവായോടു	Conj.	കടുവാകളോടു
Med.	കടുവായാൽ	Med.	കടുവാകളാൽ
1. Loc.	കടുവാ-യിൽ-യിങ്കൽ	1 Loc.	കടുവാകളിൽ
2. Do.	കടുവാ-യിലെക്കു -യിങ്കലെക്കു	2 Do.	കടുവാകളിലെക്കു
Abl.	കടുവായിൽനിന്നു	Abl.	കടുവാകളിൽനിന്നു

1st Locative *adjectived* കടുവാ-യിലെ and -യിങ്കലെ.

3.	Singular		Plural
Nom.	കുതിര *a horse*	Nom.	കുതിരകൾ
Poss.	കുതിരയുടെ	Poss.	കുതിരകളുടെ
Dat.	കുതിരയ്ക്കു	Dat.	കുതിരകൾക്കു
Obj.	കുതിരയെ	Obj.	കുതിരകളെ
Conj.	കുതിരയോടു	Conj.	കുതിരകളോടു
Med.	കുതിരയാൽ	Med.	കുതിരകളാൽ
1st Loc	കുതിര-യിൽ -യിങ്കൽ	1 Loc.	കുതിരകളിൽ
2nd. Do.	കുതിര-യിലെക്കു -യിങ്കലെക്കു	2 Do.	കുതിരകളിലെക്കു
Abl.	കുതിരയിൽനിന്നു	Abl.	കുതിരകളിൽനിന്നു

1st Locative *adjectived* കുതിര-യിലെ and -യിങ്കലെ

THE SECOND DECLENSION.

With the exception of the Possessive and Dative cases singular, the inflections of the 2nd Declension are the same as those of the 1st, but instead of being added at once to the simple noun, the latter, in most cases, in the singular receives first an *incremental syllable* ിൻ, and then the case endings are affixed. *

This Declension comprises all nouns ending in ൻ, ൾ, അ short, ¶ ം, and ഉ : and their cases are formed by adding the following terminations to the nominative case ;

Poss.	—ിന്റെ †	—ിൻ	of
Dat.	—ിനു ‡		to, for.
Obj.	—ിനെ	—െ	———
Conj.	—ിനോടു	—ോടു	with

* The increment ിൻ, to which most of these case-endings are affixed, is to be considered as an *old inflection*, most likely originally, as now used, of the *possessive case* ; but now it has come to be a mere *euphonious increment*, to which the case-endings are generally added.

† The possessive termination here is doubtless a contraction of ിനുടെ, the formation of which is analogous to that of the other cases. This form is often used poetically, അവനുടെ, തന്നുടെ, എന്നുടെ, &c.

‡ The dative ിനു is also apparently a softened sound of ിൻകു, കു being, in all other cases, the ordinary Dravidian dative affix : so that here, in the possessive and dative cases, we have rather an apparent, than a real exception to the general rule, page 23: (see *inscription*, page, 9. തൃപ്പാദങ്ങ.)

¶ This inherent short അ is in many districts pronounced as ഉ.

Med.	-ിനാൽ	—ാൽ	by, through.
1 Loc.	-ിൽ	-ിങ്കൽ §	in.
2 Loc.	-ിലെക്ക ¶	-ിങ്കലെക്ക	into, unto.
3 Loc.	-ത്ത (*only of some nouns, chiefly in* െ)		at, on.
Abl.	-ിൽനിന്ന-നിന്ന-ിങ്കൽനിന്ന		from.

The Plurals of words ending in ൽ, ൾ, and ഉ short, are formed by adding കൾ to the original noun.

EXAMPLES.

I. Singular			Plural	
Nom.	മതിൽ	*a wall*	N.	മതിലുകൾ
Poss.	മതിലിന്റെ		P.	മതിലുകളുടെ
Dat.	മതിലിന്ന		D.	മതിലുകൾക്ക
Obj.	മതിലിനെ		O.	മതിലുകളെ
Conj.	മതില-ിനോട-ോട		C.	മതിലുകളോട
Med.	മതില-ിനാൽ-ാൽ		M.	മതിലുകളാൽ
1 Loc.	മതില-ിൽ-ിങ്കൽ		1 L.	മതിലുകളിൽ
2 Loc.	മതില-ിലെക്ക -ിങ്കലെക്ക		2 L.	മതിലുകളിലെക്ക
Abl.	മതില-ിൽനിന്ന -ിങ്കൽനിന്ന		Abl.	മതിലുകളിൽനിന്ന

1st Loc. *adjectived* മതില-ിലെ and—ിങ്കലെ.

§ ിങ്കൽ seems to have its origin in ിനിൽ, the ക being euphonious. Similar instances of the use of ക are found elsewhere in the Dravidian tongues.

¶ ിലെക്ക is derived from ിൽ, the sign of the 1st locative case, and ക്ക, the sign of the dative: hence its meaning *into, unto.*

NOTE. The ഉ before the Plural termination is *euphonious*, but not absolutely necessary. *

2. Singular		Plural	
Nom.	തേൾ *a scorpion*	N.	തേളുകൾ
Poss.	തേളിന്റെ	P.	തേളുകളുടെ
Dat.	തേളിന്ന	D.	തേളുകൾക്ക
Obj.	തേളിനെ	O.	തേളുകളെ
Conj.	തേള-ിനോട -ോട	C.	തേളുകളോട
Med.	തേള-ിനാൽ -ാൽ	M.	തേളുകളാൽ
1 Loc.	തേള-ിൽ -ിങ്കൽ	1 L.	തേളുകളിൽ
2 Loc.	തേള-ിലേക്ക -ിങ്കലേക്ക	2 L.	തേളുകളിലേക്ക
Abl.	തേള-ിൽനിന്ന -ിങ്കൽനിന്ന	A.	തേളുകളിൽനിന്ന

1 Loc. *adjectived*, തേള-ിലെ and -ിങ്കലെ.

3 Singular		Plural	
Nom.	വില്ല *a bow*	N.	വില്ലുകൾ
Poss.	വില്ലിന്റെ	P.	വില്ലുകളുടെ
Dat.	വില്ലിന്ന	D.	വില്ലുകൾക്ക
Obj.	വില്ലിനെ	O.	വില്ലുകളെ
Conj.	വില്ല-ിനോട -ോട	C.	വില്ലുകളോട
Med.	വില്ല-ിനാൽ -ാൽ	M.	വില്ലുകളാൽ
1 Loc.	വില്ല-ിൽ -ിങ്കൽ	1 L.	വില്ലുകളിൽ

* The *inherent vowel* in Malayalim has more generally a ഉ than an അ sound; and in poetry it is very frequently *written*, where in prose we should merely write the Consonant; as for instance in the Ramayanum, വസിഷ്ഠനുമകുടവിരിച്ചുദശ രഥനൃപനോടുരചെയ്തു.

2 Loc.	വില്ലിലേക്ക -ിങ്കലേക്ക	2 L.	വില്ലുകളിലേക്ക
Abl.	വില്ലിൽനിന്ന -ിങ്കൽനിന്ന	A.	വില്ലുകളിൽനിന്ന

1 Loc. *adjectived*, വില്ലിലെ and -ിങ്കലെ:

4. Words ending in ം and ഉ have slight euphonious changes before the inflection; those ending in ം dropping the ം, and placing ത്ത before ിന്റെ &c, and resolving ംക into ങ്ങ in the plural; as,

	Singular		Plural
Nom.	സ്ഥലം *a place*	N.	സ്ഥലങ്ങൾ
Poss.	സ്ഥലത്തിന്റെ	P.	സ്ഥലങ്ങളുടെ
Dat.	സ്ഥലത്തിന്ന	D.	സ്ഥലങ്ങൾക്ക
Obj.	സ്ഥലത്തിനെ	O.	സ്ഥലങ്ങളെ
Conj.	സ്ഥല-ത്തിനോട -ത്തോട	C.	സ്ഥലങ്ങളോട
Med.	സ്ഥല-ത്തിനാൽ -ത്താൽ	M.	സ്ഥലങ്ങളാൽ
1 Loc.	സ്ഥല-ത്തിൽ-ത്തിങ്കൽ	1 L.	സ്ഥലങ്ങളിൽ
2 Loc.	സ്ഥല-ത്തിലേക്ക -ത്തിങ്കലേക്ക	2 L.	സ്ഥലങ്ങളിലേക്ക
3 Loc.	സ്ഥലത്ത		
Abl.	സ്ഥല-ത്തിൽനിന്ന -ത്തിങ്കൽനിന്ന	A.	സ്ഥലങ്ങളിൽനിന്ന

1 Loc. *adjectived*, സ്ഥലത്തിലെ, and 3 Loc. *adjectived*, സ്ഥലത്തെ

5. Words ending in ു write വ beforeിന്റെ &c. and double the ക in the Plural : as,

Singular		Plural
Nom.	പശു *a cow*	N. പശുക്കൾ
Poss.	പശുവിന്റെ	P. പശുക്കളുടെ
Dat.	പശുവിന്ന	D. പശുക്കൾക്ക
Obj.	പശുവിനെ	O. പശുക്കളെ
Conj.	പശു-വിനോട -വോട	C. പശുക്കളോട
Med.	പശു-വിനാൽ -വാൽ	M. പശുക്കളാൽ
1 Loc.	പശു-വിൽ -വിങ്കൽ	1 L. പശുക്കളിൽ
2 Loc.	പശു-വിലേക്ക -വിങ്കലേക്ക	2 L. പശുക്കളിലേക്ക
Abl.	പശു-വിൽനിന്ന -വിങ്കൽനിന്ന	A. പശുക്കളിൽ നിന്ന

1 Loc. *adjectived*, പശു-വിലെ and -വിങ്കലെ.

THE THIRD DECLENSION.

Is of nouns terminating in വ masculine and ൻ. They form the Singular as the above, but the Plural in ക്കന്മാർ, or contractions of ക്കന്മാർ.

1. Nouns in വ of the masculine gender generally form the plural by dropping വ, and adding ക്കന്മാർ; as,

Singular		Plural
Nom.	പിതാവ *a father*	N. പിതാക്കന്മാർ
Poss.	പിതാവിന്റെ	P. പിതാക്കന്മാരുടെ

Dat.	പിതാവിന്ന	D. പിതാക്കന്മാൎക്ക
Obj.	പിതാവിനെ	O. പിതാക്കന്മാരെ
Conj.	പിതാവ-ിനോട / -ഓട	C. പിതാക്കന്മാരോട
Med.	പിതാവ-ിനാൽ -ാൽ	M. പിതാക്കന്മാരാൽ
1 Loc.	പിതാവ-ിൽ -ിങ്കൽ	1 L. പിതാക്കന്മാരിൽ
2 Loc.	പിതാവ-ിലേക്ക / -ിങ്കലേക്ക	2 L. പിതാക്കന്മാരിലേക്ക
Abl.	പിതാവ-ിൽനിന്ന / -ിങ്കൽനിന്ന	A. പിതാക്കന്മാരിൽനിന്ന

1 Loc. *adjectived*, പിതാവ-ിലെ and -ിങ്കലെ

2. All words ending in ൻ are contracted in the oblique cases, to avoid repetitions of ന and ക, as;

	Singular	Plural
Nom.	പുത്രൻ *a son*	N. പുത്രന്മാർ
Poss.	പുത്രന്റെ	P. പുത്രന്മാരുടെ
Dat.	പുത്രന്ന	D. പുത്രന്മാൎക്ക
Obj.	പുത്രനെ	O. പുത്രന്മാരെ
Conj.	പുത്രനോട	C. പുത്രന്മാരോട
Med.	പുത്രനാൽ	M. പുത്രന്മാരാൽ
1 Loc.	പുത്ര-നിൽ -ങ്കൽ	1 L. പുത്രന്മാരിൽ
2 Loc.	പുത്ര-നിലേക്ക / -ങ്കലേക്ക	2 L. പുത്രന്മാരിലേക്ക
Abl.	പുത്ര-നിൽനിന്ന / -ങ്കൽനിന്ന	A. പുത്രന്മാരിൽനിന്ന

1 Loc. *adjectived*, പുത്ര-നിലെ and -ങ്കലെ.

3.	Singular		Plural
Nom.	കൂട്ടക്കാരൻ *a class fellow*	N.	കൂട്ടക്കാർ
Poss.	കൂട്ടക്കാരന്റെ	P.	കൂട്ടക്കാരുടെ
Dat.	കൂട്ടക്കാരന്ന	D.	കൂട്ടക്കാൎക്ക
Obj.	കൂട്ടക്കാരനെ	O.	കൂട്ടക്കാരെ
Conj.	കൂട്ടക്കാരനോട	C.	കൂട്ടക്കാരോട
Med.	കൂട്ടക്കാരനാൽ	M.	കൂട്ടക്കാരാൽ
1 Loc.	കൂട്ടക്കാര-നിൽ-ങ്കൽ	1 L.	കൂട്ടക്കാരിൽ
2 Loc.	കൂട്ടക്കാര-നിലെക്ക -ങ്കലെക്ക	2 L.	കൂട്ടക്കാരിലെക്ക
Abl.	കൂട്ടക്കാര-നിൽനിന്ന -ങ്കൽനിന്ന	A.	കൂട്ടക്കാരിൽ നിന്ന

1 Loc. *adjectived*, കൂട്ടക്കാര-നിലെ and -ങ്കലെ.

Some nouns are irregular in their formation of the Plural; as, കിടാവ, Plural കിടാങ്ങൾ or കിടാക്കൾ; നമ്പൂരി, നമ്പൂരിമാർ, നമ്പൂരികൾ; &c. (These different plurals vary somewhat in use.)

NOUNS PARTIALLY DECLINED (CHIEFLY NOUNS OF POSITION.)

NOTE. (*The parts most commonly in use only are here mentioned.*)

1. മുമ്പ (*the space*) before. (*from* മുൻ *the front.*)

Locatives:
- മുമ്പിൽ in (*the space*) before.
- മുമ്പോട്ട towards (*the space*) before.

Adjective forms:
- മുമ്പെ
- മുമ്പെത്തെ
- മുമ്പിലത്തെ

2. പുറക (*the space*) behind. (*from* പുറം

Locatives { പുറകിൽin (*the space*) behind. (*the back.*)
പുറകോട്ട towards behind.

Adjective forms. { പുറകെ
പുറകിലത്തെ

3. നടുവ The middle.

Locatives { നടുവിൽ in the middle.
നടുവിലോട്ട towards the middle.

Adjective forms. { നടുവെ
നടുവിലത്തെ

4. വലം The right side.

Locatives { വലത്ത at the right side.
വലത്തോട്ട towards the right side.

Adjective. വലത്തെ

5. ഇടം The left side.
ഇടത്ത at the left side. &c.

6. കിഴക്ക The East. കിഴക്കോട്ട towards [the East, &c.

7. തെക്ക The South. തെക്കോട്ട towards [the South. &c.

8. പടിഞ്ഞാറ The West. പടിഞ്ഞാറോട്ട [towards the West. &c.

9. വടക്ക The North. വടക്കോട്ട towards [the North. &c.

---

2 PRONOUNS.

I. Personal pronouns.

The Personal pronouns, ഞാൻ, നീ, താൻ; അ

വൻ, അവൾ, അത; ഇവൻ, ഇവൾ, ഇത; and the Interrogatives ആര; എന്ത; ഏവൻ, ഏവൾ, ഏത are declined as follows:

I.	Singular		1st. Plural		2nd. Plural
Nom.	ഞാൻ *I.*	N.	ഞങ്ങൾ *we.*	N.	നാം *we.*
Poss.	എന്റെ, എന്നുടെ, എൻ,	P.	ഞങ്ങളുടെ	P.	നമ്മുടെ
Dat.	ഇനിക്ക	D.	ഞങ്ങൾക്ക	D.	നമുക്ക
Obj.	എന്നെ	O.	ഞങ്ങളെ	O.	നമ്മെ
Conj.	എന്നോട	C.	ഞങ്ങളോട	C.	നമ്മോട
Med.	എന്നാൽ	M.	ഞങ്ങളാൽ	M.	നമ്മാൽ
1 Loc.	എന്നിൽ, എങ്കൽ	1 L.	ഞങ്ങളിൽ	1 L.	നമ്മിൽ
2 Loc.	എന്നിലെക്ക, എങ്കലെക്ക	2 L.	ഞങ്ങളിലെക്ക	2 L.	നമ്മിലെക്ക
Abl.	എന്നിൽനിന്ന, എങ്കൽനിന്ന.	Abl.	ഞങ്ങളിൽനിന്ന.	Abl.	നമ്മിൽനിന്ന.

The First Plural is the *exclusive Plural*, excluding the parties addressed, or referred to; The second Plural is *Inclusive*, including those addressed, or referred to.

2.	Singular.			Plural.	
Nom.	നി	*Thou.*	N.	നിങ്ങൾ	*Ye.*
Poss.	നിന്റെ, നിന്നുടെ, നിൻ		P.	നിങ്ങളുടെ	
Dat.	നിനക്ക		D.	നിങ്ങൾക്ക	
Obj.	നിന്നെ		O.	നിങ്ങളെ	
Conj.	നിന്നോട		C.	നിങ്ങളോട	
Med.	നിന്നാൽ		M.	നിങ്ങളാൽ	
1 Loc.	നിന്നിൽ, നിങ്കൽ		1 L.	നിങ്ങളിൽ	
2 Loc.	നിന്നിലേക്ക, നിങ്കലേക്ക		2 L.	നിങ്ങളിലേക്ക	
Abl.	നിന്നിൽനിന്ന, നിങ്കൽനിന്ന		Abl.	നിങ്ങളിൽനിന്ന	

3.	Singular			Plural.	
Nom.	താൻ	*self.*	N.	തങ്ങൾ	*selves.*
Poss.	തന്റെ, തന്നുടെ, തൻ		P.	തങ്ങളുടെ	
Dat.	തനിക്ക		D.	തങ്ങൾക്ക	
Obj.	തന്നെ		O.	തങ്ങളെ	
Conj.	തന്നോട		C.	തങ്ങളോട	
Med.	തന്നാൽ		M.	തങ്ങളാൽ	
1 Loc.	തന്നിൽ		1 L.	തങ്ങളിൽ	
2 L.	തന്നിലേക്ക		2 L.	തങ്ങളിലേക്ക	
Abl.	തന്നിൽനിന്ന		Abl.	തങ്ങളിൽനിന്ന	

4. Singular.

	Masculine.	Feminine.	Neuter.
Nom.	അവൻ *he*	അവൾ *she*,	അത * *it*
Poss.	അവന്റെ, അവനുടെ	അവളുടെ	അതിന്റെ
Dat.	അവന്ന	അവൾക്ക	അതിന്ന
Obj.	അവനെ	അവളെ	അതിനെ
Conj.	അവനോട	അവളോട	അതിനോട
Med.	അവനാൽ	അവളാൽ	അതിനാൽ
1 Loc.	അവനിൽ, അവങ്കൽ	അവളിൽ	അതിൽ, അതിങ്കൽ
2 Loc.	അവനിലേക്ക, അവങ്കലേക്ക	അവളിലേക്ക	അതിലേക്ക
			{ അതിങ്കലേക്ക
Abl.	അവനിൽനിന്ന, അവങ്കൽനിന്ന	അവളിൽനിന്ന	{ അതിൽനിന്ന
			അതിങ്കൽനിന്ന

* അത When added to a *participle*, so as to form the *nounal participle*, may be called the *explicative* pronoun; since its use, in this case, is to *explain*, that the *participial clause*, to which it is affixed, is to be treated as a *noun*: as, for instance, നീ എവിടെ ആ പോകുന്നത? The അത here indicates, that the *phrase* നീ പോകുന്ന is to be taken as a *noun*, and നീ പോകുന്നത becomes the nominative to ആ, and *subject* of the sentence. (*see syntax*.)

Plural.

Masculine and Feminine		Neuter	
Nom.	അവർ *they.*	അവ	*they.*
Poss.	അവരുടെ	അവയുടെ-ററിന്റെ	
Dat.	അവൎക്ക	അവയ്ക്ക-ററിന്ന	
Obj.	അവരെ	അവയെ-ററെ &c.	
Conj.	അവരോട	അവയോട	
Med.	അവരാൽ	അവയാൽ	
1. Loc.	അവരിൽ	അവയിൽ	
2. Loc.	അവരിലേക്ക	അവയിലേക്ക	
Abl.	അവരിൽനിന്ന	അവയിൽനിന്ന	

5. ഇവൻ, ഇവൾ, ഇത, are declined like the foregoing.

---

2. Interrogative pronouns.

1. ആര is of the common gender, and both numbers.

	M. and F.		Neuter	
Nom.	ആര	*who.*	എന്ത	*what.*
Poss.	ആരുടെ		എന്തിന്റെ &c.	
Dat.	ആൎക്ക		(like അത.)	
Obj.	ആരെ			
Conj.	ആരോട			
Med.	ആരാൽ			
1 Loc.	ആരിൽ			
2 Loc.	ആരിലേക്ക			
Abl.	ആരിൽനിന്ന			

എന്ത is not unfrequently used as an *adjective*; tho' then it is generally എന്തൊരു.

Singular.

Mas.	Fem.	Neuter

2. ഏവൻ *who.* ഏവൾ *who.* ഏത *which,* &c.
in all cases like അവൻ &c.

Plural.

Mas. and Fem.	Neuter	
ഏവർ	ഏവ	&c.

like the Plural of the same.

The masculine and feminine are seldom used; and the neuter singular is most commonly an *Interrogative adjective.*

---

3. ADJECTIVES.

1. The distributive adjective എല്ലാവരും, when used as a noun, is thus declined;

	Masculine and Feminine.	Neuter.
Nom.	എല്ലാവരും	എല്ലാം
Poss.	എല്ലാവരുടെയും	എല്ലാററിന്റെയും
Dat.	എല്ലാവക്കും	എല്ലാററിന്നും
Obj.	എല്ലാവരെയും	എല്ലാററിനെയും
Conj.	എല്ലാവരോടും	എല്ലാററിനോടും
Med.	എല്ലാവരാലും	എല്ലാററിനാലും
1 Loc.	എല്ലാവരിലും	എല്ലാററിലും
2 Loc.	എല്ലാവരിലെക്കും	എല്ലാററിലെക്കും
Abl.	എല്ലാവരിൽനിന്നും	എല്ലാററിൽനിന്നും

2. The numeral adjective ഒരുത്തൻ, ഒരുത്തി, ഒന്ന, when used substantively, and all other words of similar formation, are declined according to the rules given for the declension of nouns.

	Mas.	Fem.	Neut.
Nom.	ഒരുത്തൻ,	ഒരുത്തി,	ഒന്ന;
Poss.	ഒരുത്തന്റെ,	ഒരുത്തിയുടെ,	ഒന്നിന്റെ; &c.

---

4. VERBS.

1. AUXILIARY VERBS.

As the neuter verbs ഇരിക്കുന്നു, ആകുന്നു, and ഉണ്ട, are used as auxiliaries, their paradigms are here in the first instance exhibited.

1. ഇരിക്കുന്നു, *to be, (of continuance); -to remain; properly, to sit.*

Tenses.	Present.	ഇരിക്കുന്നു
	Past.	ഇരുന്നു
	Future.	ഇരിക്കും
Participles.	Pres.	ഇരിക്കുന്ന and ഇരിക്കും
	Past.	ഇരുന്ന

Verbal noun. ഇരിക്ക (used also for Imperative 2nd Person singular)

The Imperative.	ഇരിക്കട്ടെ (1st. and 3rd. pers. sing. and plur.)
	ഇരിപ്പിൻ (2nd. pers. plur:)
The Infinitive.	ഇരിപ്പാൻ.

2. ആകുന്നു; *to be, (of fact)*. This verb is simply a *copula* between a *subject* and *predicate;** and is not a *complete* verb, like other neuter verbs. Its past and future tenses, and its present also when used as an auxiliary, are generally completed by the help of ഇരിക്കുന്നു.

Tenses.
- Present. ആകുന്നു, and ആയിരിക്കുന്നു. also ആവു (*exclusive*) (see syntax.)
- Past. ആയി, and ആയിരുന്നു.
- Future. ആകും, and ആയിരിക്കും.

Participles.
- Present. ആകുന്ന, ആകും, and ആം
- Past.
  - ആയി (*Primitive*)
  - ആയ (*Adjectival*) (see note page 45.)

Verbal noun. ആക (used for Imp. 2nd pers. sing.)

The Imperative.
- ആകട്ടെ (1st and 3rd Pers. sing. and plu.)
- ആകുവിൻ (2nd pers. plu.)

The Infinitive. ആകുവാൻ.

3. ഉണ്ടു, *to be, (of existence)*. The tenses of this are completed by means of the two preceding verbs.

Tenses.
- Present. ഉണ്ടു, ഉണ്ടാകുന്നു; and ഉള്ളു † (*exclusive*) (see syntax).
- Past. ഉണ്ടായി, and ഉണ്ടായിരുന്നു
- Future. ഉണ്ടാകും and ഉണ്ടായിരിക്കും

Participles.
- Pres. ഉള്ള
- Past. ഉണ്ടായിരുന്ന

* For definition of *subject* and *predicate* see Analysis of sentences. Part IV.

† ഉള്ളു appears to me to be the original, of which ഉണ്ടു is the *past*, or *perfect*, part.

Verbal noun. ഉണ്ടാക (used also for Imp. 2nd sing.)

The Imperative. { ഉണ്ടാകട്ടെ (1st and 3rd sing. and plur.)
ഉണ്ടാകുവിൻ (2nd plur.) }

The Infinitive. ഉണ്ടാകുവാൻ.

4. The verb നില്ക്കുന്നു, *to stand*, is used instead of ഇരിക്കുന്നു, in those cases in which the subject of the sentence is in a standing position. It is, however, in such cases, to be considered generally as a mere auxiliary verb. Its principal tenses are as follows ;–

Tenses. { Present. നില്ക്കുന്നു
Past. നിന്നു
Future. നില്ക്കും }

Participles. { Pres. നില്ക്കുന്ന and നില്ക്കും
Past. നിന്ന }

Verbal noun. നില്ക്ക (used also for Imp. 2nd sing.)

The Imperative. { നില്ക്കട്ടെ (1st and 3rd sing. and plur.)
നില്ക്കുവിൻ, നില്പിൻ (2nd plur.) }

The Infinitive. നില്ക്കുവാൻ, നില്പാൻ.

5. വരുന്നു, *to come*, is also used, in its chief tenses, as an auxiliary, generally to express *habit*, or *frequency*.

Tenses. { Present. വരുന്നു
Past. വന്നു
Future വരും * &c. }

* Consider such words as ആയിവരും (Engl: *become*:)equivalent ആയിതീരും.

6. കൊള്ളുന്നു, *to have*, or, *be in possession of*, is also an important auxiliary; especially its Past participle കൊണ്ടു.

Tenses	Present.	കൊള്ളുന്നു
	Past.	കൊണ്ടു
	Future.	കൊള്ളും
Participles	Pres.	കൊള്ളുന്ന and കൊള്ളും
	Past.	കൊണ്ടു &c.

7. ിട്ടു, the Past participle of ഇടുന്നു, *to put, to put down, to give*, (*or* വിടുന്നു *to terminate*), is also used as an auxiliary. (*For it's farther uses see Syntax*). It is used to give weight, or certainty, or completion to an idea; and may be considered as generally expressible by the English word *thoroughly*.

8. There are two other words, which, though apparently of *nounal origin*, must be classed amongst auxiliary, or helping, parts of speech. These are;

(1.) ആറ, or വാറ, which is used as an auxiliary, chiefly in the future compound tenses. It is evidently the root of the conjunctions ആറെ and എന്നാറെ, and must be regarded as an old noun signifying *state* or *condition*. Its simplest use is as follows, പോകു വാറ കല്പിച്ചു = പോകുന്ന-ാറ കല്പിച്ചു, lit: he told or commanded the *going-state*; i. e, he told (him) to go, = (പോകുവാൻ കല്പിച്ചു.)

And (2) എത്രെ, which is apparently an old nounal root എത്ര, or എത്രം, with the emphatic എ

affixed (*see Syntax*), denoting *readiness*, or *preparedness*. Hence we have the verbs ഏനമാകുന്നു and ഏനമാക്കുന്നു, *to be, and to make, ready*. It is the sign, or inflection, of the *Past Contingent Tense*: thus പൊയെനെ, (*I*) *would have gone*,=(*quasi*) പൊയ ഏനെ, *a having-gone-preparedness*, or *readiness*.

9. As the defective verbs അരുത, *there must not be;* വേണം, *there is need;* വേണ്ട, *there is no need;* and ഇല്ല, *there is not*, are not, so strictly speaking, auxiliaries, as the foregoing, since they are not added to *participles*, to *help* to define the *tense*, or *time*, but rather express complete ideas in themselves, and take a *verbal noun* as their *subject*, their paradigms are not given till afterwards.

10. കൂടാ, the abbreviated negative of കൂടുന്നു, and കൂടും, its future, may be classed as auxiliaries.

11. The termination ഉന്നു, or ഉം,* by which the *present participle* is formed, is the past part, or *perfect* part, apparently, of the old root ഉ, *is;* and signifies *being*.

{ The present affix ഉന്നു or ഉം = Eng: - *ing*
{ The past do. ഉ or ി = Eng: - *ed* or - *en*.

* The affix ഉം is a later corruption, I have no doubt, of ഉന്നു. The conversion of ന into മ is found elsewhere also: the plural of ന്നി is in Telugu ലു, and on the other hand the very ഉം under consideration is in Telugu ను. The Participles ending in ഉം in Malayalim are *identical* in meaning, and use, with those in ഉന്നു; for instance അവൻ വരും കാലം, and അവൻ പൊകുന്ന സമയം equally refer to an act of some one *going*, or *coming*, NOT COMPLETED. The same may be said of ആം (participle of ആകുന്നു,) which is identical with ആകുന്ന or ആകന്നു; and in the ancient

2. NEUTER AND ACTIVE VERBS.

The following parts of every Malayalim verb are formed by inflection.

(Real) Inflected Tenses, and Parts.

Tenses	Pres.	ചെയ്യുന്നു	I do *(Imperfect)*
	Past.	ചെയ്തു	I did, or, have done *(Perfect)*
	Future.	ചെയ്യും	I will do

inscription, page 9, we have ആൻ instead of ആം—ഉദ. കൊണ്ടാൻ കൊം. I consider then ഉന്നു, or ഉം, to be derived from ഉ, *is* (*see on formation of past tense;*) and to be the *perfect* part of ഉ: thus,

ഉ. (*root*); Perfect part (ഉത, ഉന്ത), ഉന്നു, ഉം; and in the same way ആ (*root*); Perfect part ആന്നു, ആം.

ഉത, or ഉന്ത, I believe, still exists in Canarese, as the present tense affix.

It must be observed that the root of a verb receives but few *real inflections*, ത, or ി, to express the PERFECT OR FINISHED idea, (used for the *past*); and ക, ക്ക, (and ന്ന) for a *nounal* idea; as,

ചെയ	(*root*)	do,	പോ	(*root*)	go;
ചെയ്തു		done;	പോയി		gone;
ചെയ്ക		a doing;	പോക		a going.

If it becomes necessary to express an IMPERFECT, or UNFINISHED action, an auxiliary *(originally)* is added to the *root*, or *verbal noun*, as, ചെയ്യുന്നു, ചെയ്യും *doing*; പോകുന്നു, പോകും *going*: this auxiliary is ഉന്നു, or ഉം, the Perfect part of ഉ (*see on formation of future*). The same ഉം, *being*, is used as *a conjunction*.

There appear to have been originally three substantive verbs:

1. ഉ, Perfect part. ഉത, or ഉന്നു. *is*, of simple *statement*, (*verbal affix.*)

2. ആ, ... ആയി, , *is*, (*copula.*)
3. ഉള്ള. .. .. ഉണ്ടു, *is* (*of existence,*) *exists.*

- **Participles**
  - **Pres.**
    - ചെയ്യുന്നു and ചെയ്യും, *Primitive* and *adjectival*, doing= in the act of doing.
    - ചെയ്യുന്നവൻ / ചെയ്യുന്നവൾ / ചെയ്യുന്നത &c. — *Nounal P.* *
  - **Past.**
    - ചെയ്തു or ചെയ്തു *Primitive P.* † having done.
    - ചെയ്ത *Adjectival P.* [in the condition of having done].
    - ചെയ്തവൻ / ചെയ്തവൾ / ചെയ്തത &c. — *Nounal P.* *
- **Verbal noun** — ചെയ്ക (*used also for Imp. 2nd Sing.*)
- **Imperative**
  - ചെയ്യട്ടെ (*1st and 3rd pers. sing. and plu:*)
  - ചെയ്യിൻ (*2nd pers. plur.*)
- **Infinitive** — ചെയ്വാൻ.

* The nounal participle is here given, though not strictly *inflected*, but *compounded*, for the sake of perspicuity.

† I look upon ചെയ്തു or ചെയ്തു as the *Past*, or *Perfect*, *part*, of the verb. In its normal state it is used *indefinitely*, or *participially*, (*done*). (The ഉ here is simply the *inherent vowel* of ത. The inherent vowel in Malayalim has not always the same sound, but sometimes the sound of എ, sometimes of അ, sometimes of ഉ.) When the Past part of the verb is used *finitely*, it affixes the verbal affix ഉ, (*on which see syntax and note above*). The same may be said of the Present participle. When the Past part of the verb is used *adjectively*, it affixes അ (*see syntax*); when *substantively* അത &c.

When the Past participle ends in ി, then it is used either definitely (as a tense), or indefinitely (as a participle), without change; as, past tense എഴുതി, past participle എഴുതി, adj. Participle എഴുതിയ &c.

NOTES.

ON THE FORMATION OF THE PRESENT TENSE.

The Present tense is formed (1) by adding ഉന്നു, the perfect part of ഉ, to the *root of the verb*; as പറയുന്നു, ചാടുന്നു; പറ and ചാട being roots: and (2) by adding ഉന്നു to the verbal noun in ക്ക or ക; as, കിടക്കുന്നു, പോകുന്നു; കിട and പോ being the roots, and കിടക്ക and പോക the verbal nouns.

ON THE FORMATION OF THE FUTURE.

The Future adds ഉം to the root, in the same way as the present adds ഉന്നു. The termination ഉം is in fact the participle of ഉന്നു; and it would be more correct to say that the ordinary Future in ഉം is a particular use of the Present or *Imperfect* participle. (*For other futures see Paradigms and Syntax*).

ON THE FORMATION OF THE PAST.

(1) It will be observed that in the case of ചെയ്യുന്നു, the past is formed by adding തു to the crude root of the verb ചെയ. This seems to be the oldest inflection to denote past time, and was, not improbably, the only one originally. (Compare many of the Canarese past tenses.) so പെയ്യുന്നു, *to rain*, makes പെയ്തു; പൊരുന്നു, *to contend*, പൊരുതു; ഉഴുന്നു, *to plough*, ഉഴുതു; തൊഴുന്നു, *to worship*, തൊഴുതു.

(2) Again, we find തു sometimes to become ന്തു, which nasalization is quite in accordance with Dravidian usage. (See Caldwell page 126). So നോകുന്നു or നോവുന്നു, *to feel pain*, makes നൊന്തു; വേകുന്നു, *to burn*, വെന്തു.*

(3) Again we have a great number of verbs, in which this nasalized ത, ന്ത, has been further nasalized to ന്ന;

* The Travancore Slaves form most of their past tenses thus; For instance instead of വന്നു, വന്തു; instead of തന്നു, തന്തു; &c. See also *old inscription* page 9, where we have ഇരുന്തു instead of ഇരുന്നു.

so നടക്കുന്നു, *to walk*, makes { നട (ഉ), നട (ന്നു) } നടന്നു; നട being the root: തകരുന്നു, *to be broken*, makes (തകരു) തകൎന്നു; തകർ being the root: and in like manner many others.

(4) These, and other changes from the original ഉ, have been apparently determined by the *characteristic* letter of the verb (*i. e. the last letter of the root*). For instance, the cerebral characteristic ണ, in കാണുന്നു, converts ത into the cerebral letter of the same order, ട; hence കാണുന്നു, *to see*, makes, not കണ (ഉ), but, കണ്ടു; കണ being the root. Similarly the cerebral ള, followed by ഉ, becomes ണ്ടു; so ഉരുളുന്നു, *to roll*, makes { ഉരുള (ഉ), ഉരുള (ടു) } ഉരുണ്ടു: whereas the dental ല (if it may be so called), followed by ഉ, becomes ന്നു; as ചെല്ലുന്നു to go { (ചെല്ല (ഉ) }, ചെന്നു.

Hence we may be able to trace the changes in the *characteristics*, or the additions to them, in the following table, which shews the usual past-tense terminations.

verbs, whose characteristic is	യ, *add to the root*	ഉ
	a vowel, * *add*	ത്തു or ഞ്ഞു
	ര, റ, *add*	ന്നു or ഞ്ഞു
	or, *convert* റ *into*	ന്നു
	ർ, ള *add*	ത്തു
	ട, *add*	ന്നു or ട്ടു
	ി, or െ † *add*	ച്ചു ‡
	ല, or ല്ല, *convert char:* *into*	ന്നു
	ൽ, *convert char:* *into*	റ്റു
	ള, or ള്ള, ... *into*	ണ്ടു
	ൾ, ... *into*	ട്ടു
	ഴ, ... *into*	ണു and ഉ

* Generally in case of *neuter verbs*, which often add യുന്നു in the present to the *root*, as തിരി-യുന്നു, തിരിഞ്ഞു.

† Generally in case of *active verbs*, which commonly add യുന്നു in the prest. to the *verbal noun*, as, തിരി-ക്കുന്നു, തിരിച്ചു.

‡ This conversion of ത into ച is not unique in the Dravidian languages; for instance in Tamil പെരിത is often called പെരിച; the Tulu പൊതൽ is in ancient Canarese പൊചൽ; (hence the ancient Tamil പൊയൽ, and modern Tamil and Malayalim പോർ) (*See Caldwell page* 117 and 118.)

Care is required in determining the characteristic. Sometimes when a verb ends in ക്കുന്നു, ക്ക is the characteristic, sometimes not; as for instance, in നടക്കുന്നു, ട is the characteristic, since നട is the root; while in ഉക്കുന്നു, ക്ക is the charecteristic ഉക്ക being the root. The past sign is always added to the *characteristic*.

In many verbs, of varied characteristics, the sign of the past tense is ി; പോകുന്നു, പോയി; ഉക്കുന്നു, ഉക്കി, &c.

In this Malayalim resembles Telugu, which has no other past-tense sign than ി. Many past tenses, both in Canarese and Tamil, are formed in the same way.

Many verbs seem to form the past simply by *doubling* the *characteristic*; as, ചുടുന്നു, ചുട്ടു; ഉറുന്നു, ഉററു; &c.

ON THE FORMATION OF THE VERBAL NOUN

AND INFINITIVE.

The verbal noun adds ക or ക്ക to the root of the verb. *

The infinitive adds വാൻ, പ്പാൻ, or മാൻ, to the root according to the *characteristic*. †

* Whatever be the origin of this ക, it is used to a greater or less extent in both Tamil, Canarese, and Telugu, in the formation of verbal nouns.

† The Malayalim Infinitive answers to the Tamil *Future gerund*. വ (sometimes euphonically പ) is used extensively as a sign of the Future, in both Tamil, Canarese, and Tulu. The original meaning then of ചെയ്വാൻ, is *about to do*. This വ and പ seem to be the same as the formative of *derivative nouns*, of which see syntax.

COMPOUNDED (QUASI) TENSES.

The following *compounded tenses*, are made up of the proper inflected portions of the formative verb, and the proper inflected portions of the auxiliaries.

1. TENSES FORMED WITH THE PRESENT PARTICIPLE.

Formative.	*Auxiliaries.*	*Denomination.*
	ഉണ്ടു, I am ... ... (ചെയ്യുന്നുണ്ടു)	Present Emphatic.
	ആയിരുന്നു, I was ... (ചെയ്യുമായിരുന്നു)	Past Contingent.
ചെയ്യുന്ന, or ചെയ്യും.* in the act of doing.	ആയിരിക്കും, I shall be (ചെയ്യുമായിരിക്കും)	Future Contingent.
	ആറായി, † I am prepared to be ... ... (ചെയ്യുമാറായി)	Future Prospective.
or, doing.	ആറുണ്ടു, I am in the habit of ... ... (ചെയ്യുമാറുണ്ടു,	

* The use of ം or ന്ന is determined in a great measure by euphony. Generally before ആ and ച, ം is used; before ഉ and ത, ന്ന or ന is used. Compare പോകുമ്പോൾ and പോകുന്തോറും.

† ആറ is often also added to *derivative nouns* in വ and പ്പ; as, ചെയ്വാറായി, മരിപ്പാറായി, വരുവാറായി, &c. (*See on syntax of derivative nouns*)

2. Tenses formed with the past participle.

Formative	*Auxiliaries*	*Denomination*
	ിട്ടുണ്ടു. I am ... (*of fact or certainty.*)	Pres. Perfect Emphatic.
	ിട്ടുണ്ടായിരുന്നു, I was (*ditto.*)	Past Perfect Emphatic.
	ിട്ടുണ്ടായിരിക്കും, I shall be ... (*ditto.*)	Future Perfect Emphatic.
ചെയ്തു, or ചെയ്തു in the condition of having done. or, done.	ിരിക്കുന്നു *and* നില്ക്കുന്നു } I am (*remain*)	Pres. Perfect.
	ിരുന്നു. *and* നിന്നു } I was (*ditto.*)	Past Perfect.
	കൊണ്ടിരി[ക്കുന്നു *and* നില്ക്കുന്നു } I am ... (*going on*)	Pres. Perfect. Progressive
	കൊണ്ടിരുന്നു *and* നിന്നു } I was (*ditto.*)	Past Perfect. Progressive
	വരുന്നു കൊണ്ടുവരുന്നു } I am often (*lit:* *come*)	Pres. Imperfect Progressive
	വന്നു കൊണ്ടു[വന്നു } I was often ... (*lit:* *came*)	Past Imp: Prog:
	േ-നെ I would have been.	2nd past Contingent
	കൂടാ I cannot be.	

3. TENSES FORMED WITH THE VERBAL NOUN.

Formative	*Auxiliaries.*	*Denomination*
ചെയ്ക a doing. *or, doing.*	ആകുന്നു, and ഉണ്ടു, I [am, or have ...	Present Imperfect.
	ആയിരുന്നു, and ഉണ്ടായിരുന്നു I was, or had.	Past Imp:
	ഇല്ല, There is not (for me)	Future negative
	അരുത, There must not be. (ചെയ്യരുത.) *	
	വേ-ണ്ട There is no need of (ചെയ്യേണ്ട)	
	വേ-ണം There is need of (ചെയ്യേണം.)	

4. TENSE FORMED WITH THE INFINITIVE.

ചെയ്വാൻ to do	ഉള്ളതാകുന്നു That which is, is ...(*I ought to do.*)

There are still other compound (*quasi*) Tenses, which are easily resolvable, and need no classification. Indeed, in the above list, only those are *distinctively named*, which are indicative of *Time.* †

COMPLETE PARADIGM

of the verb ചെയ്യുന്നു.

REMARK. Regard ചെയ്യുന്ന, or ചെയ്യും, as the *Imperfect* part of the verb; and ചെയ്തു as the *Perfect* part. (*See syntax, and notes p. p.* 43, 44 *and* 45.)

* all verbs are not thus abbreviated ; for instance. ചൊല്ലിക്കരുത &c.

† In *parsing*, the compound tenses should always be *resolved*.

PRESENT TENSE.

(used also as Future)

ചെയ്യുന്നു

I am in the act of doing.

(I am doing.)

[PRESENT EMPHATIC·

(used also as Future.)

ചെയ്യുന്നുണ്ടു

I am (*of certainty*) in the act of doing.

(I am doing·)

PRESENT IMPERFECT.

ചെയ്കയാകുന്നു, *and* ചെയ്കയുണ്ടു

I am doing, or, have a doing.

PRESENT IMPERFECT (*progressive*).

ചെയ്തുവരുന്നു, or ചെയ്തുകൊണ്ടുവരുന്നു

I am often in the condition of having done·

(I am often doing.)

PRESENT PERFECT.

ചെയ്തിരിക്കുന്നു, *sometimes* ചെയ്തുനില്ക്കുന്നു

I remain in the condition of having done.

(I have done.)

PRESENT PERFECT (*progressive*).

ചെയ്തുകൊണ്ടിരിക്കുന്നു, *sometimes* ചെയ്തുകൊണ്ടു നില്ക്കുന്നു

I am (*going on*) in the condition of having done·

(I am doing.)

PRESENT PERFECT EMPHATIC·

ചെയ്തിട്ടുണ്ടു.

I am (*of certainty*) in the condition of having done.
(*I have done.*)

PAST TENSE.

ചെയ്തു.

I am in the condition of having done.
(*I have done*; or, *I did.*)

PAST IMPERFECT.

ചെയ്കയായിരുന്നു, *and* ചെയ്കയുണ്ടായിരുന്നു
I was doing, or, had a doing.

PAST IMPERFECT (*progressive.*)

ചെയ്തുവന്നു, or ചെയ്തുകൊണ്ടുവന്നു
I was often in the condition of having done
(*I was often doing.*)

PAST PERFECT.

ചെയ്തിരുന്നു, *sometimes* ചെയ്തുനിന്നു
I remained in the condition of having done.
(*I had done.*)

PAST PERFECT (*progressive*).

ചെയ്തുകൊണ്ടിരുന്നു, *sometimes* ചെയ്തുകൊണ്ടു
[നിന്നു.

I was (*going on*) in the condition of having done.
(*I was doing.*)

PAST PERFECT EMPHATIC.

ചെയ്തിട്ടുണ്ടായിരുന്നു.

I was (*of certainty*) in the condition of having done.
(*I had done.*)

1st. PAST CONTINGENT.

ചെയ്യുമായിരുന്നു.

I was in the act of doing.

(*I would have done.*)

2nd. PAST CONTINGENT.

ചെയ്യുന്നെ.

I would have done.

(*see page* 42.)

FUTURE and INDEFINITE TENSE.

ചെയ്യും.

I will do, *and*, I do.

FUTURE CONCESSIVE.

ചെയ്യാം.

I may do, *or*, I will do.

FUTURE PROSPECTIVE.

ചെയ്യുമാറായി.

I am on the point of doing.

(*see page* 42.)

FUTURE CONTINGENT.

ചെയ്യുമായിരിക്കും.

I shall be doing.

(*Perhaps I shall do.*)

FUTURE PERFECT EMPHATIC.

ചെയ്തിട്ടുണ്ടായിരിക്കും.

I shall be (*of certainty*) in the condition of having done.

(*I shall be done.*)

FUTURE NEGATIVE.

ചെയ്കയില്ല.

There is not a doing (for me.)

(*I shall not do.*)

OTHER COMPOUNDED (QUASI) TENSES.

1. ചെയ്യുമാറുണ്ടു.

I am in the habit of doing.

(*see page* 42.)

2. ചെയ്തുകൂടാ

I cannot do.

3. ചെയ്യരുതു.

There must not be a doing.

(*You must not do.*)

4. ചെയ്യേണ്ടാ.

There is no need of a doing.

(*Do not*).

5. ചെയ്യേണം.

There is need of a doing.

(*Do*)

6. ചെയ്വാനുള്ളതാകുന്നു.

I ought to do.

For the remaining parts of the verb see page 45.

FORMATION OF NEUTER AND ACTIVE VERBS.

NEUTER and ACTIVE VERBS are formed from the *same* roots by the following methods.

(1.) The NEUTER, or INTRANSITIVE, verb in many cases simply adds the auxiliary particle ഉന്നു to the *root*, as തിരിയുന്നു, ഓടുന്നു &c;—or sometimes to a *verbal noun*, formed by a *single* ക, as ഇളകുന്നു, പോകുന്നു. Some intransitive verbs also add ഉന്നു to a verbal noun formed by (*double*) ക്ക; but these verbs will generally be found to indicate *action*, though the action is *not communicable* to an *object*. (Such verbs might be called *active, but not transitive.*)

(2.) The ACTIVE, or TRANSITIVE, verb is formed by affixing ഉന്നു to a *verbal noun* formed with ക്ക, in case of the intransitives adding ഉന്നു to the root, or the verbal noun in ക; as, *Intransitive* തിരിയുന്നു, *Transitive* തിരിക്കുന്നു:—*Intransitive* ഇളകുന്നു, *Transitive* ഇളക്കുന്നു. &c.

(3.) The Transitive is also formed, especially in case of the *intransitive* being formed with the verbal noun in ക്ക, by adding ഉന്നു to a verbal noun in ത്ത; * as, *Intransitive* ഇരിക്കുന്നു, *Transitive* ഇരുത്തുന്നു:—*Intransitive* നടക്കുന്നു, *Transitive* നടത്തുന്നു;—Intransitive ഉണരുന്നു, Transitive ഉണൎത്തുന്നു. &c.

(4) The Transitive verb is also formed by *doubling* the *characteristic letter* of the Intransitive; † as, *Intransitive* ഓടുന്നു, *Transitive* ഓട്ടുന്നു: - *Intransitive* കൂടുന്നു, *Transitive* കൂട്ടുന്നു. &c.

FORMATION OF CAUSAL VERBS.

CAUSAL VERBS are formed, properly, from *actives alone*. They always imply a *subordinate agent*; thus നടക്കുന്നു is, *to walk*; നടത്തുന്നു *to lead*; നടത്തിക്കുന്നു *to cause the action*

* That this ത്ത forms often what are properly called verbal nouns, is evident also from such words as വരത്തില്ല, ചെയ്യുത്തില്ല, &c. This ത്ത has apparently the same origin as the ത or ത്ത of the *past tense*, (see page 46), and is a particle giving the idea of *completion* or *activity*. It sometimes becomes ച, as in the Past T. കായുന്നു, കാച്ചുന്നു. In Canarese ത is used in the same way, both in the formation of past tenses, and transitive verbs. In Tamil, as in Malayalim ത്ത is often thus used. It is not a little singular that many of the English *past tenses* of *Intransitive* verbs, are used for *transitive* verbs; as *fall, fell*;— *lie, lay*;— *awake*, (*past form*) *awaken*;—*sit*, (*old past*) *set*: &c.

† This also accords with one method of forming the *past tense*.

of leading to be effected by a second party. Here we have a *neuter*, an *active*, and a *causal* of the same root.

The subject of a causal verb may be called the *sleeping agent.*

The causal is formed by means of the particle പ്പി, or ി, * which is added to the root of the active verb, before the sign of the verbal noun, ക്ക, is affixed; as അടി, (the root of അടിക്കുന്നു *to beat*) becomes അടിപ്പി, whence the verbal noun അടിപ്പിക്ക, *a causing to beat*; and the tenses അടിപ്പിക്കുന്നു, അടിപ്പിച്ചു, &c. Or in many cases merely ി is affixed to the root, as ചെയ്യുന്നു, ചെയ്യിക്കുന്നു; &c.

PASSIVE VERBS. †

Passive verbs are formed by affixing പെടുന്നു, *to suffer*, and its Tenses, to the root, or verbal noun, of the active.

* In Tamil the *root—affix* is commonly വി, though often പി or പ്പി. In Telugu it is ി. So that വി is in all probability the origin of the Malayalim പ്പി, (sometimes ച, as തൊല്ലിക്കുന്നു: &c) and the Malayalim, and Telugu. ി.

† The Malayalim idiom *requires* no passive voice. The active participle, when used *adjectively*, expresses passivity. Thus അച്ചടിക്കപ്പെടുന്നു means *to be printed*, but അച്ചടിക്കപ്പെട്ട പുസ്തകം is entirely foreign to the idiom of the language. On the contrary അച്ചടിച്ച പുസ്തകം means a *printed book*, though അച്ചടിച്ച is properly *an active participle*, meaning *having printed*: so we have അച്ചടിച്ച used in two ways, അവൻ പുസ്തകം അച്ചടിച്ചു=*he having printed* (*active*) *the book*; and അവൻ അച്ചടിച്ച പുസ്തകം, *the book printed* (*passive*) *by him* (*lit: the-he-having-printed book*), and so അച്ചടിച്ച പുസ്തകം (അവൻ or ഒരുത്തൻ *understood*), the *printed book* (*see on syntax of participles*). The അച്ചടിച്ച when used *actively*, is the *Primitive participle*, അച്ചടി (ച്ചു); when used *passively* or *adjectively* the *adj. part.* അച്ചടി (ച്ച). In English too the same participle is somewhat similarly used, there being really originally no passive voice even in English. Thus we have, *He printed the book*, and *the printed book*; *printed*, the past form of the verb, being used both *actively* and *passively*: but there is this great difference to be noted between the English and Malayalim idiom, that, whereas in the Eng: if the agent be named it is in a *subordinate case*, shewing that *printed* has really become a *passive word*, (*the book printed by him*); in Malayalim the agent still remains in *the nominative*, *the he printed book*, അവൻ അച്ചടിച്ച പുസ്തകം) shewing that അച്ചടിച്ച is still an *active* participle, though used *adjectively*.

(Many verbs formed by means of പെടുന്നു *are not passives, but neuters, as* ഭയപ്പെടുന്നു. &c.)

DEFECTIVE VERBS.

1. വേണം, *There is need.* (*abbreviated from* വേണ്ടും; *root* വേണ്ടു)

Pres. Tense വേണം and (*Emphatic*) വേണ്ടു.
Pres. Participle. വേണ്ടുന്ന (*adjectival*)
Past Participle. വേണ്ടി (*primitive*)

(2.) NEGATIVE VERBS.

1. Tenses { Pres. ഇല്ല Is not (*of existence*) = *does not exist.*
Past. ഇല്ലാഞ്ഞു

Participles { ഇല്ലാതെ *Primitive*, (*with emphatic* െ).
ഇല്ലാത്ത *adjectival*, (*used as present*).
ഇല്ലാഞ്ഞ *adjectival*, (*used as past*).

Verbal noun ഇല്ലായ്ക

2. Tenses { Pres. അല്ല Is not, (*of thought*). = *is* [*not in my mind, is* [*not reckoned,* &c.]
Past. അല്ലാഞ്ഞു

Participles { അല്ലാതെ *Primitive*, (*as above*)
അല്ലാത്ത *adj.* ... ...
അല്ലാഞ്ഞ *adj.* ... ...

Verbal noun അല്ലായ്ക

(3.) വേണ്ടാ. *There is no need.*

The root വേണ്ടു = *want*, is negatived, in its different tenses and participles, by adding the same ter-

minations that are taken by ഇല്ല, namely ാ ഞ്ഞു, —ാതെ, &c. *

Tenses { Pres. വേണ്ടാ
Past. വേണ്ടാഞ്ഞു

Participles { വേണ്ടാതെ *Primitive.*
വേണ്ടാത്ത *adj.* (*used as pres.*)
വേണ്ടാഞ്ഞ *adj.* (*used as past.*)

Verbal noun വേണ്ടായ്ക

* I very much doubt whether the negative affixes ാ, ാ ഞ്ഞു &c, have their origin in a negative base ആ: much less do I think with Dr. Caldwell, that this ാ has its origin in the അ of അല്ല, for it has never the force of അല്ല, but of ഇല്ല. If ആ be an original negative root, then we shall have *two roots*, both ആ, one meaning IS, the other IS NOT, which seems unlikely. Their separate conjugations would be.

ആ	*is*	and ആ	*is not*
ആയി	*being*	ആഞ്ഞ or ആത	*not being*
ആക	*a being*	ആയ്ക	*a not being*
&c		&c	

and *both* must be regarded as *auxiliaries.*

Now ാ, ാഞ്ഞു, &c, negative സഹായിക്ക, negative വഹി, and negative വേണ്ട, but do *not* negative ഇല്ല, and അല്ല. Hence I conclude that ാ (*not always written*), ാഞ്ഞു, &c, are *abbreviations* of ഇല്ല, ഇല്ലാഞ്ഞു, &c; for we have സഹായിക്കയില്ല, സഹായിക്കയില്ലാഞ്ഞു *in use*, the latter being simply *contracted* into സഹായിക്കാഞ്ഞു: സഹായിക്കാതെ is also equal to സഹായിക്കയില്ലാതെ; and so for the rest. Moreover (2) (what is of more importance still to be noted) ഇല്ലാതെ ഇല്ലാഞ്ഞു, &c are *properly derived* from the base ഇല്ല. ഇല്ല, ending in an *open vowel* (ാ), forms its *natural past part* (*see page* 46) by adding ത or ഇ *originally*, or ഞ്ഞു < like മാ, (*root of* മായുന്നു), past മാഞ്ഞു > hence we shall get the original past part ഇല്ലാത (or—ഇ), which, apparently on account of its *importance* in a sentence, receives the *emphatic* െ, and becomes ഇല്ലാതെ, or when used *adjectively* becomes ഇല്ലാത്ത These are the *most important* parts of ഇല്ല. ഇല്ലായ്ക is the properly formed verbal noun. ഇല്ലാഞ്ഞു I conceive to be a *more modern past*, since it is only used as a *finite* verb; its participle is never used but as an *adjective*, but where the Past Prim: Part: of other verbs would be used, ഇല്ലാതെ is required.

There seems little doubt then, that what grammarians have

(4.) In the same way the root വഹി= (*to*) *bear*, is negatived.

Tenses { Pres. വഹിയാ *cannot* = (*bear not*)
Past. വഹിയാഞ്ഞു

Participles { വഹിയാതെ
വഹിയാത്ത
വഹിയാഞ്ഞ } (*as above.*)

(5.) Similarly, by adding the same terminations to the verbal noun of any verb, negative participles and tenses may be formed; as,

Past tense സഹായിക്കാഞ്ഞു

Participles { സഹായിക്കാതെ *Primitive.*
സഹായിക്കാത്ത *adj.* (*used as pres.*)
സഹായിക്കാഞ്ഞ *adj.* (*used as past.*)

Verbal noun സഹായിക്കായ്ക

NOTE. Sometimes these forms are abbreviated; as, instead of ചെയ്യാഞ്ഞു, ചെയ്യാഞ്ഞു. &c.

And by means of the Primitive Negative Participle and the auxiliaries, other negative (*quasi*) tenses are formed, frequently of great expressiveness and elegance.

All the ordinary tenses of a verb are simply negativ–

called the negative ആയ്, is simply a *preservation* of the *terminations* of ഇല്ല, from contraction, and has no connection with the അ of അല്ല.

NOTE. ഇല്ലാതെ, അല്ലാതെ, കൂടാതെ, should *not* be called *postpositions*, since it confuses the mind as to their true meanings. They are primitive participles, and the nominative they follow, is the nominative absolute: thus ഇതല്ലാതെ= this not being *reckoned* (see page 68), Engl: *besides*, or, *except this.* (Compare Engl: *this excepted.*)

So ഇതില്ലാതെ this *not existing* at all, Engl: *without this*: and ഹേതുവില്ലാതെ there *being no* cause, Engl: *without cause.*

ed by adding ഇല്ല; except the future, which is formed by the *verbal noun* and ഇല്ല. *

(6.) അരുത; *There must not be.*

അരുതാത്ത, (*adjectival participle.*)

(7.) ഒല്ല; *There ought not.*

ഒല്ലാത്ത (*adjectival participle.*)

(8.) മേലാ, or മേല; *Cannot.*

{മേലായ്ക; (*verbal noun*) *impossibility.*}

മേൽ is an old noun signifying (1.) *that which is over,* (2.) *superfluity,* (compare such words as മേൽലാഭം, മേൽവെള്ളം, &c). Hence, by adding the negative verb, മേലാ may mean, *there is nothing available*: എനിക്ക മേലാ, *I have no means at my command.*

* A very common future is also formed by means of a verbal noun in ത്ത (*see note page* 66) and ഇല്ല, the ത്ത being affixed to the verbal noun in ക or ക്ക, when the verb ends in കുന്നു or ക്കുന്നു: as, വരത്തില്ല, കൊടുക്കത്തില്ല, പറയത്തില്ല, പോകത്തില്ല.



PART THE THIRD.

SYNTAX.

NOUNS.



NOMINATIVE CASE.

1. The *subject* of a proposition is in the nominative case; as, ഞാൻ പൊകുന്നു; അവൻ കൊടുത്തയച്ചു.

A few verbs require the dative; as, ഇനിക്ക തൊന്നുന്നു.

2. The nominative is sometimes omitted: as, അങ്ങിനെ പറഞ്ഞു; the nominative being known by the context. While, on the other hand, the verb is sometimes omitted; as, കാരണം താതദുഃഖത്തിന്ന നീതന്നെ. (*Ram:*). *Thou thyself* (art) *the cause of thy father's grief.*

3. The nominative is also often used *absolutely*, (*i. e*) followed by no finite verb, but generally connected with a participle, when it may be called a *nominative absolute* as,

അത്തു നേരം ആ സുന്ദരി, രക്ഷിപ്പതിന്ന ആരും ഇല്ലാഞ്ഞു, ഭീതയായി. (*Ram:*). *At that time that beautiful woman*, since there was no one to rescue her, *was afraid.*

Such expressions as മോഹവില്ലാതെ, ഇതില്ലാതെ, അതല്ലാതെ &c. are instances of this rule.

4. The nominative is used before (1) the Adjectival Participle, (2) the Nounal Participle, and (3) the Verbal noun: as,

(1) ലൂക്കോസ എഴുതിയ എവൻഗേലിയോൻ
The Gospel written by St. Luke. {(*lit:*) *The St. Luke-having-written gospel.*}

(2.) രാമനാമത്തെ ജപിച്ച ഒരു കാട്ടാളൻ മുന്നം മാമുനിപ്രവരൻആയ്വന്നത കണ്ടു ധാതാ. (*Ram:*).
Dhatha saw that a jungle-man had become *a great sage by repeating the name of Rama.* {(*lit:*) *A jungle-man-having-become that Dhatha saw.*}

(3.) രാമൻ നിയോഗിക്കയാൽ വന്ന ഇത എന്നോട സാമപൂർവ്വം പറഞ്ഞു ഭവാൻ. (*Ram:*)
It was by Ramen's command *that you came and told me those conciliatory words, Sir.* (*See further*, **on** *the use of participles.*)

5. The nominative case is also used with the following post-positional words: വരെ, ഓളം, തൊട്ട, നിമിത്തം, പ്രകാരം, മുതൽ, മൂലം, * &c.

{*See also under Syntax of postpositions, &c.*}

POSSESSIVE CASE. †

1. If two nouns come together, the latter of which is the property of the former, the former is put in the possessive case: as, അവൻെറ വീട: ദൈവത്തിൻെറ രാജ്യം.

The words in the possessive case are said to be *governed* by the words which they precede.

* The last four of these words are nouns; തൊട്ട is a participle; വരെ is the postpositional form of വര; and ഓളം was in all probability originally a noun. Hence that these words should take the nominative case, when used as postpositions, is easily understood: it is in fact a use of the *nominative absolute*: for instance യെശുക്രിസ്തുമൂലം is, literally, *Jesus Christ being the root.*

† The inflection (ഉടെ) of the poss: case has its origin apparently in the root ഉട, which signifies *possession* or *property*; hence ഉടയവൻ *an owner.*

The construction of a possessive case in a sentence is like that of an adjective· A possessive case *limits* a noun, as adjectives *limit*, or *qualify*, nouns. Compare the expressions എന്റെ വീട,—ഇന്ന വീട,—ആ വീട; where എന്റെ, ഇന്ന, ആ, all *limit* വീട. This may account for the possessive case always ending in െ, which is an adjectival and adverbial affix in many instances. In like manner the adjectived forms of the 1st. and 3rd· locatives end in െ,—വീട്ടിലെ, ദേശത്തെ. &c.

2. The possessive case is used before the following post-positional words, അടുക്കൽ, മേൽ, നേരെ, അരികെ, പിന്നാലെ, പക്കൽ, പററിൽ, ശേഷം, പ്രകാരം, &c· *

THE DATIVE CASE.

1· The noun expressing the *reason*, or *object*, for which a thing is done, is put in the Dative case: as.

ശിവൻ അന്ന വേട്ടെക്ക ഒരുങ്ങി· *Shiven then prepared* for hunting.

2· The noun expressing the *person* or *thing*, on *whose behalf* any thing is done, is put in the dative case; as,

അവൻ ശത്രുക്കൾക്ക ഉപകാരം ചെയ്തു· *He did a kindness* to his enemies.

മന്ത്രപൂൎവ്വം അഭിഷേകം നിനക്ക ഞാൻ മന്ത്രികളോടും അമ്പോട ചെയ്തീടുവൻ· (*Ram:*). *After (saying) mundrums, I and the ministers will joyfully anoint* thee (*King*)·

ഇങ്ങിനെ കേരളോല്പത്തി മാഹാത്മ്യം ഗൎഗ്ഗമഹൎഷി പാണ്ഡവന്മാൎക്കായിക്കൊണ്ട ഉപദേശിച്ചു·

* The reason why the possessive case is used with these words is plain, when we consider that they are either nouns, or of nounal origin. (*See further, on Syntax of postpositional words.*)

(*Kerul:*). *In this way the holy Rishi Girgen taught the Kerulolpathi* to the Pandus.

3. Hence സഹായിക്കുന്നു, ഉപദേശിക്കുന്നു, കൊടുക്കുന്നു, തരുന്നു, നല്കുന്നു, take a dative of the person *for whom* the act is performed.

4. The dative also expresses *possession*; as,

ഇനിക്ക വിശപ്പുണ്ട, *I am hungry.*

ഇനിക്ക ഒന്നുമില്ല, *I have nothing.*

ഇനിക്കുള്ളത, *that which is mine.* (lit: to me *being that*).

ഇനിക്ക വേണം, *I want.* (*lit*: to me *there is need*).

Hence ഉണ്ട, ഉള്ളു, വേണം, വേണ്ട, and their derivatives, require a dative case of their subjects.

5. The idea of possession is also carried out in the following verbs, വിശക്കുന്നു, ദാഹിക്കുന്നു, വിയക്കുന്നു, തോന്നുന്നു, കിട്ടുന്നു, ലഭിക്കുന്നു, &c; all of which require their subjects in the dative case: except those tenses of വിശക്കുന്നു, ദാഹിക്കുന്നു, and വിയക്കുന്നു, which are compounded with ഇരിക്കുന്നു, and these take the *nominative*.

6. The defective verbs കൂടാ, വഹിയ, മേലാ, കഴിയും, take a dative of the subject.

THE OBJECTIVE CASE.

1. The *object* of a sentence is put in the *objective case*: as, ഞാൻ അവനെ കണ്ടു.

Hence all active finite verbs govern the objective case.

For the same reason, all participles, adjectival participles, nounal participles, and verbal nouns, of active verbs, govern the objective case of their respective objects as, for instance,

മനുഷ്യർ കഷ്ടകാലത്തിങ്കൽ തങ്ങളെ രക്ഷിച്ച സ്നേഹിതന്മാരെ ഭാഗ്യകാലത്ത മറന്നകളയും. *People in prosperity often forget the friends* who have helped them *in adversity*. അഹല്യയെ കണ്ടു കാമിക്കയാൽ ഉണ്ടായ വൈഷമ്യം ഇന്ദ്രൻ മറന്നിതൊ? (*Nal*:). *Has Indra forgotten the difficulty he was in* by wishing for Ahalya?

The *neuter objective* is sometimes like the nominative: as, in the following sentence;

ശത്രുക്കൾക്ക ഉപകാരം ചെയ്യുന്നതിനാൽ നമുക്ക അപകാരം വന്നുകൂടും. *By doing* a kindness *to our enemies, we may meet with a bad return.*

2. Causal verbs, in the same way as active verbs, require their objects in the objective case.

3. Some verbs take two objective cases; as ധരിപ്പിക്കുന്നു, പഠിപ്പിക്കുന്നു, കറക്കുന്നു.

അവർ നേൎമ്മയായുള്ള വസ്ത്രങ്ങളെ അവനെ ധരിപ്പിച്ചു. *They clothed* him *with fine* garments.

അവൻ വളരെ കാൎയ്യങ്ങളെ അവരെ ഉപമകളായിട്ട പഠിപ്പിച്ചു. *He taught* them many things *by parables*.

പശുവെ പാലെ കറക്ക. *Milk the cow*.

4. The following post-positional words take the objective case; പോലെ, കൊണ്ടു, പറ്റി, കുറിച്ചു, &c. *

THE MEDIATIVE CASE †

* With the exception of പോലെ, these are active participles.

† I have chosen the term "Mediative" for this case, in preference to "Instrumental," because an instrument is more correctly indicated by കൊണ്ടു; whereas this case generally denotes the *means*, and is better represented by the English "*through*", than "*by*."

Is used to express the *means* or *agent*, through which a thing is done ; as,

ഇതിനാൽ ഞാൻ സമ്പന്നൻ ആകയില്ല. *In this way* (through this) *I shall not become rich.* †

THE CONJUNCTIVE CASE.

Denotes *companionship:* as,

അവനോടു കൂടെ. അവനോടു പറഞ്ഞു. {Compare the English expression, "He spoke *with him.*"}

This case is required by the following verbs, അപേക്ഷിക്കുന്നു, *to pray*; ക്ഷമിക്കുന്നു, *to forgive;* സംസാരിക്കുന്നു, *to converse;* ചോദിക്കുന്നു, *to ask*; പറയുന്നു, *to tell*; കല്പിക്കുന്നു, *to command*; കോപിക്കുന്നു, *to be angry*; വേർപിരിയുന്നു, *to separate;* മേടിക്കുന്നു, *to procure, or buy*; and others.

When this case is used *adverbially*, it adds എ; as, കൃപയോടെ, *with mercy* = *mercifully.* ‡

THE FIRST LOCATIVE CASE.

1. Relates to position *in*; as, വീട്ടിൽ, in *the house.*

2. It is often used with the sense of *into*, as, വീട്ടിൽ പോയി, *he went* into *the house.*

† Dr. Caldwell suggests that ാൽ, the termination of this case, may be derived from the Tamil കാൽ, Malayalim ചാൽ, a *channel*; which, to say the least, is probable. No doubt the affixed conjunction, ാൽ, has the same origin.

‡ The origin of the inflection, or case-ending, ഓടു, appears, when we learn that in Tamil it is உடன், as well as ஓடு, (the same word as the Malayalim ഉടൻ, *immediately*), which in Tamil still denotes companionship; as for instance, உடனாள் is a *fellow-servant*;(*see Caldwell, page* 224).This word உடன் must not be confounded with உடு, the root of ഉടയവൻ, which has been spoken of as the inflection of the possessive case, and signifies *possession or property.*

3. It answers to the English *among*; as,

ഇവരിരുവരിൽ ഏവൻ തന്റെ പിതാവിന്റെ ഇഷ്ടം ചെയ്തു? *Which* of (= among) these *two did the will of his father* ?

4. Hence this case is used in *comparison*; as,

ഇത ഉള്ളതിൽ നല്ലത, *This is the best possible*, or, *better than all others.* {*lit. this* among (= compared with) *all that is, is good.*}

ഇതിൽ അധികം ഒരു ആപത്തില്ല. *There is no danger greater* than this. (*See, on comparison of adjectives.*)

Such words as വീട്ടിലെ, and വീട്ടിങ്കലെ, are *adjectived forms* of this case.

THE SECOND LOCATIVE CASE.

This case properly denotes *into*; though sometimes it is equivalent to *among*. It is also used, as well as the *first* locative, in *comparison:* as, ഇത ഉള്ളതിലെക്ക നല്ലത = ഇത ഉള്ളതിൽ നല്ലത. (*See above.*)

THE THIRD LOCATIVE CASE.

This case belongs only to some nouns, chiefly nouns in ം, and signifies *at* or *on*; as, കാഞ്ചീപുരത്ത, at *Conjeveram.* ഒരു കിണറ്റിൻ വക്കത്ത, on *the brink of a well.*

„ഇല്ലത്ത പോകുന്ന സുഖം നിനെച്ചാൽ
„ഇല്ല അത്ര സൌഖ്യം പുനഃ(ര)അങ്ങുചെന്നാൽ.

When we think of going home, there is pleasure; but very little, after all, when we get there.

Such words as നിലത്തെ, മാസത്തെ, &c, are the *adjectived forms* of this case.

THE ABLATIVE, OR DERIVATIVE, CASE

Denotes the *origin*, or the place, *from whence* anything proceeds: as,

യോഹന്നാൻ എന്ന പേരായ, ഒരു മനുഷ്യൻ ദൈവത്തിൽനിന്ന അയക്കപ്പെട്ടിരുന്നു. *There was a man sent from God, whose name was John.*

PRONOUNS.

Pronouns follow the same construction, and the same rules, as nouns.

ADJECTIVES.

1. Adjectives, when used as *adjuncts* of nouns, are used in their normal state: as, വലിയ വീട. കോപമുള്ള മനുഷ്യൻ.

2. Adjectives, when used as *predicates*, are substantived by adding the explicative pronoun അത, as, ഇത നല്ലത; where നല്ലത is that which is predicated of ഇത. Should the subject be in the masculine or feminine gender, then the predicate is substantived by adding അവൻ or അവൾ.

3. Abstract nouns, or nouns of quality, and some common nouns, that end in a vowel, are used adjectively without change; as പിച്ചള പാത്രം.

4. Those that end in ഠ or ട, when used adjectively, double the final letter; as, കാട്ടടിക്ക; ആററവെള്ളം.

5. Nouns of quality, that end in ം, and some common nouns, when used as adjectives, drop the ം, or add ഉള്ള; as, from സൌന്ദൎയ്യം *beauty*, we have സൌന്ദൎയ്യസ്ത്രീ; or സൌന്ദൎയ്യമുള്ളസ്ത്രീ, *a beautiful woman.*

6. When more than one noun of quality are used as adjuncts to another noun, the last only takes ഉള്ള; the whole being connected by a repetition of ഉം; as, വിനയവും, അനുതാപവും, വണക്കവുമുള്ള ഹൃദയം *an humble, penitent, and obedient heart.*

LIMITING AND QUALIFYING NOUNS.

Every word used as an adjective must have, or assume, the adjective form: hence,

1. In case of nouns put in apposition, the explanatory noun adds some auxiliary participle; as, കൎത്താവായ ദൈവം; *the Lord God: (lit: the Lord being God).* ശിമോന്റെ സഹോദരനായ അന്ത്രെയാസ; *Andrew the brother of Simon.* Where കൎത്താവ and സഹോദരൻ are explanatory adjuncts of ദൈവം and അന്ത്രെയാസ.

2. Hence also *any case* of a noun, which qualifies or limits another noun, is adjectived by affixing ഉള്ള; as, നദിയുടെ തീരത്തുള്ള ഒരു സ്ഥലത്ത, *at a certain place on the brink of a river*—സ്വൎഗ്ഗത്തിലുള്ളവൻ, *He that is in Heaven;* {*lit: the* in-Heaven-being-one.} where സ്വൎഗ്ഗത്തിൽ limits അവൻ.

3. Even an adverb may be thus adjectived, and fitted to become an adjunct to a noun; as, അരികെയുള്ള മന്ത്രി; *A minister who was near.*

NOTE. The first and third locatives are often also adjectived by affixing െ: so, in the instance above, for നദിയുടെ തിരത്തുള്ള ഒരു സ്ഥലം, we may also say നദിയുടെ തിരത്തെ ഒരു സ്ഥലം. So also വീട്ടിലെ വസ്തുകൾ=വീട്ടിലുള്ള വസ്തുകൾ.

USES OF ഉള്ള AND ആയ, AS AFFIXES.

ഉള്ള denotes *existence* or *possession;* as, എനിക്ക ഉള്ളത, *that which is in my possession*, or, *exists in my possession.* Then, when the limiting, or qualifying, word relates to existence, or possession, the affix ഉള്ള is used (*see instances under limiting and qualifying nouns*). Thus നദിയുടെ തിരത്തുള്ള ഒരു സ്ഥലം; *a place* existing *on the river's bank.* സന്തോഷമുള്ള വൎത്തമാനം; *Joyful news=news, which has, or contains, joy.*{ Compare English "joy-*ful*," with Malayalim "joy-*having*." }

ആയ, on the other hand, is a mere *copula*, like all other parts of the auxiliary verb ആകുന്നു. Hence ദൈവമായ കൎത്താവ, is, *The Lord (being) God* ; ആയ, merely joining the two nouns in apposition. Thus, in an instance given above, should we say അനുതാപവും, വണക്കവുമായ ഹൃദയം, we should mean "the heart which *is* penitence and obedience": whereas we want to say, "the heart that *has* penitence and obedience," അനുതാപവും, വണക്കവുമുള്ള ഹൃദയം.

COMPARISON.

1. The noun, with reference to which the comparison is instituted, is usually put in the first locative case, with or without the affix ഉം; as,

ഉള്ളതിലും ഇത നല്ലത. *This is better than any;* or, *the best:* (= amongst *all that exists, this is that which is* good.)

ഈ മനുഷ്യൻ അവരിൽ നല്ലവനാകുന്നു: *This man is better than those:* (=*This man* amongst those *is the good one*).

Hence, by usage, even the singular noun, in the first locative case, is used in comparison: as,

ആ വൃക്ഷം ഇതിലും ഉയരമുള്ളതാകുന്നു. *That tree is higher* than this.

2. The second locative is also used in comparison; as, രാമൻ രാജാക്കന്മാരിലെക്ക വലിയവൻ. *Ramen is the greatest of Kings.*

3. Sometimes the word, in reference to which comparison is made, is put in the objective case, which is governed by കാൾ, or കാട്ടിലും; as,

ലക്ഷ്മണനെക്കാൾ നിനക്ക ഏറ്റം ഭക്തി. (*Ram*). *You have more respect than Lakshmanen.*

വെള്ളത്തെക്കാൾ പാൽ നല്ലതാകുന്നു, *Milk is better* than water.

THE VERB.

PRESENT TENSE, AND PARTICIPLE.

The Present tense, and its participle, are generally used to denote an *unfinished* action. Hence it might be called the *Imperfect* * or *Incomplete* tense.

* It is well to remark these distinctions. I am not sure, whether it would not be more just to the language, to arrange these parts of the verb according to the latter nomenclature, and call ചെയ്യുന്ന *the Imperfect Part;* whence ചെയ്യുന്നു ചെയ്യുമായിരുന്നു, ചെയ്യുമാറായി, &c.

ചെയ്യും when used alone as a finite verb, *the Indefinite Part;* and ചെയ്തു, *the Perfect Part;* whence ചെയ്തു, ചെയ്തിരിക്കുന്നു &c.

In its ordinary *Present Imperfect* sense, we have it in the following sentence;

എത്രയും അടുത്തു വന്നീടുന്നു. (*Ram*). *How near it* is coming.

It is not unfrequently used in poetry with a Future sense: as,

എങ്ങിനെ പിടിക്കുന്നു, വേഗം ഉണ്ടു ഇതിന്നു ഏറ്റം, എന്നു ഉറെച്ചു, ആശ വിട്ടു. (*Ram*). *How* shall I catch (*it*); *what fleetness it possesses:-so he thought and his hope failed him.*

The Present, *or Imperfect*, participle equally expresses simply *unfinished* or progressing actions; as in the following examples: —

leaving the idea of *Time* as *secondary* : though I have adopted the *Tense* names, as above, to preserve the analogy between this and other Grammars.

We may exhibit the force of each part thus;

The cow *eats*,	പശു തിന്നും.	(*Indefinite*)
The cow *is eating*,	പശു തിന്നുന്നു:	(*Imperfect*)
The cow *ate, or, has eaten*,	പശു തിന്നു.	(*Perfect*)

The *original* idea connected with the Present tense, is evidently *incompleteness, not time.* ചെയ്യുന്ന, or ചെയ്യു, = *doing*: ഞാൻ നടക്കുമ്പോൾ, അവനെ കണ്ടു; while I was (in the act of) walk*ing* (*irrespective of time—while the walk was progressing*). On the other hand, ഞാൻ നടന്നപ്പോൾ, അവനെ കണ്ടു, implies, that I had *finished* my walk, before I saw him. That the Participle in ഉം is merely another *form* of the participle in ഉന്ന, see note (page. 43). The addition of ഉ simply makes ചെയ്യുന്ന (*doing*) a *finite* predicate, and therefore a Present incomplete, or progressive, tense.

When the Participle alone is used in a *finite manner*, it very aptly, and naturally, expresses actions simply as to *the fact of their going on* at any time; as in the example above, പശു തിന്നും: and hence it is, that it is used with respect to future actions, when it is required to speak of them: but it is not originally a Future tense. Hence I look upon what is commonly called the Future tense, as a *particular use* of the *Imperfect Participle.*

The remaining tense originally expresses *completed* actions. Thus it is correct to say of a *work done*, ഇതു നല്ലതായി, this *is* good; while we say of God, ദൈവം നല്ലവനാകുന്നു, God *is*, (or *is being*) good; because God's goodness never ceases. Hence this tense is used whenever past actions are spoken of.

അവൻ പറയുന്ന പാഠം. *The lesson he* is saying.
ദശരഥൻ ഭൂതലം എല്ലാം പരിപാലിക്കുംകാലം. (*Ram*). *At the time Dasharathen* (*was*) ruling *the whole world.*

PAST TENSE, AND PARTICIPLE.

On the other hand, the Past tense, and its Participle, denote *finished*, *completed*, actions. Hence it might be called the *Perfect* * or *Complete*, Tense.

In the following sentence we have both the *Primitive Participle*, and the *finite Tense* :

വസിഷ്ഠൻ അതു കെട്ടു, ചിരിച്ചു, ദശരഥനൊട അരുൾ ചെയ്തു. (*Ram*). *Wasishthen*, having heard *that*, *and* laughed, charged *Dasharathen* (*thus*).

Thus the *adjectival*, and *nounal* participles relate to *finished* actions: as,

ഭൂമിയിൽ വീണ നെരം, വന്മല പൊലെ, ഒരു രാക്ഷസ വെഷം പൂണ്ടാൻ. (*Ram*). *When he* had fallen *on the earth, like a huge mountain, he assumed the form of a giant.*

ലക്ഷ്മണൻ പറഞ്ഞത നെർ അത്രെ. (*Ram*). *How true it is what Lakshmanen* said.

This Tense denotes *completeness* necessarily; *not past time* necessarily; as in the following example: ഇതു തീരാറായി. *This* is (*not* was) *on the point of being finished.*

THE FUTURE TENSE.

The Future Tense relates not only to actions future;

* See note above.

but to actions, whose time is *indefinite:* as for instance, when a mere fact is predicated, irrespective of time: thus, പശു തിന്നും. *The cow* eats.

വേദാന്തികൾ മായാദേവിയെ മൂലപ്രകൃതി എന്നും ചൊല്ലും, മായാതീതന്മാർ എല്ലാം സംസ്മൃതി എന്നും ചൊല്ലും. (*Ram*). *The Vedantists* say *that the Goddess Maya is the origin of nature; those, who have got beyond (the doctrine of Maya), all* say *that (Maya) is Remembrance (or Idealism)*.

മരിക്കം ഉണ്ട എത്രയും എന്ന തോന്നും. (*Ram*). *How tame* I think *it is*.

As a simple Future, we have it in the following sentence; ഗൃധ്രാധിപൻ കൊത്തിവിഴുങ്ങും എല്ലാരെയും. (*Ram*). *The king of Vultures* will *peck and* devour *us all*.

As a *historical tense*, it is used in narration to express actions irrespective of time, and is generally seen to be *dependent on the principal verb* of the Sentence; as in the following example, (where Ramen is described hunting Marechen, who has taken the form of a deer):

അടുത്തുവരും, അപ്പോൾ പിടിപ്പാൻ ഭാവിച്ചീടും, പടുതയോടു ദൂരെ കുതിച്ചുചാടും, അപ്പോൾ ഇങ്ങിനെ തന്നെ യൊട്ടു ദൂരത്തായി. *It* comes *near, then he* thinks *to catch it, cleverly away it* leaps, *then just in this way it was off again*.

PARTICIPLES.

A Participle is so called, because it partakes, more or

less, of the nature of an *adjective* as well as of the verb.

1. The *co-ordinate acts* of the *subject* of a sentence, previous to that expressed by the finite verb, are rendered by the *Primitive Past participle*. Thus in the following sentences,

(1) മൃഗണ്ഡു തീൎത്ഥങ്ങൾ തോറും ചെന്നു, സ്നാനവും ചെയ്തു, ക്ഷേത്രങ്ങൾ തോറും ചെന്നു വന്ദിക്കും. (*Mark*). *Mrugandhu* goes *to all the holy streams, and* bathes, *and* goes *to all the temples and* worships.

(*lit:*) . . . *having gone* . . . *having bathed* . . . . *having gone* . . . . worships.

(2.) തടിച്ച സിംഹങ്ങൾക്ക
മദിച്ച കുലയാന കൊമ്പനോട അമർ ചെയ്തു,
വധിച്ചു'കട്ടംചോര കുടിച്ചേ തൃപ്തിയുള്ളു. (*Pan:*).

Great lions are only satisfied, when with a mad elephant, a tusker, they do battle, slay *him, and* drink *his life's-blood.*

(*lit:*) *For great lions, with a mad Elephant, a tusker,* having made battle, having slain, having drunk *his blood, only there is satisfaction.*

In (1) the participles ചെന്നു, and ചെയ്തു, refer to the co-ordinate acts of മൃഗണ്ഡു before he worships; and in (2) ചെയ്തു, വധിച്ചു, and കുടിച്ചു to the co-ordinate acts of the lion, before he is satisfied. Hence such phrases may be called *co-ordinate participial phrases.*

By (2) we see that this use of the Participle does not necessarily require the subject of the sentence in the nominative case.

2. Sometimes a Past participle agrees with a *nomi-*

native absolute, of which there is an example on page 62, or with a *dative absolute*, should the verb require its subject in the dative; as,

മശിഹായുടെ രക്തം, നിനക്ക വേണ്ടി, ചൊരിയപ്പെട്ടു. {*lit: you needing it.*}

3. *Subordinate* Participial phrases, or those which express *conditional*, *dependent*, or *accessory* ideas, are *frequently* rendered by one of the Primitive Participles with an *affixed conjunction*.

The affixed conjunctions are, അപ്പോൾ, ആൽ, ആലും, and ആറെ.

അപ്പോൾ is affixed to both the Present and Past participles:

ആൽ, ആലും, and ആറെ, only to the Past: as in the following examples:-

(1.) രാമൻ ഇരിക്കുമ്പോൾ ഞാൻ അടുത്തു ചെന്നു. (*Ram*). While *Ramen was* sitting *I drew near*.

(2.) സംജീവകൻ വീണപ്പോൾ, വർദ്ധമാനൻ അഴിച്ചു വിട്ടു. (*Pan*). When *Sanjewaken* had fallen, *Wardamanen loosed him (from the yoke)*.

(3.) വിദ്യയില്ലാത്ത സുതൻ ഉണ്ടായാൽ, ഫലം ഇല്ല. (*Pan*). If (*you*) have *an ignorant son*, *you can get no good out of him*.

(4.) ഞാൻ ചെന്നാലും അവനെ കാണുകയില്ല. Though I go, *I shall not see him*.

The Past participle with ആലും is also used, especially in poetry, to express a polite request. The expression is eliptical and elegant. So, in the മാർക്കണ്ഡേയ പുരാണം,-ക്ഷിപ്രം ആയുധങ്ങളും എടുത്ത നടന്നാലും. *Take your armour quickly and go.*

(5.) വായിൽ ഇട്ടാറെ അത കല്ലുപോലെ കട്ടിയായിരുന്നു. When he had put *it in his mouth, it was as hard as a stone.*

4 The ADJECTIVAL PARTICIPLE, with a nominative of its subject, is used to qualify a noun; as,

(1.) * ഇങ്ങിനെ മൂന്നു നയം ദുൎബ്ബലന്മാൎക്കു യോഗ്യം, തിങ്ങിന ബലമുള്ള വൈരികൾ വരുന്നേരം (*Pan:*). *Such three plans are fit for weak* (*Kings*), at the time *strong* enemies come.

(*lit:*) at *the enemies-coming time.*

(2.) അവൻ എഴുതിയ പുസ്തകം,

The book he has written. (*lit:*) *The he-having-written book.*

(3.) അവൻ അപേക്ഷിച്ച പ്രകാരം,

As he asked. (*lit:*) *The he-having-asked way.*

The Adjectival participle is also used for the same purpose with an objective case of its object, or completion: as,

തന്റെ ഫലം തരുന്ന വൃക്ഷം. (*Psalms*). *The tree that yields its fruit.* (*lit:*) *The its-fruit-yielding tree.*

It is also used simply as an adjective: as, പറഞ്ഞവൻ, *He who spoke.* (*lit:*) *The having-spoken person.*

* These expressions are all evidently *modifications* of the use of the *Primitive Participle*, generally with a *nominative absolute*; the affixed short അ, whether written, as in എഴുതിയ, or understood, as in തരുന്ന, probably originating from the demonstrative adjective ആ. Thus, we may explain അവൻ എഴുതിയ പുസ്തകം in this way, അവൻ എഴുതി, ആ പുസ്തകം; where ആ, by usage shortened to the affix now in use, serves to *point out* the book of which it had been premised that some one wrote it.

Similarly we may explain the use of the Nounal participle; അവൻ പറഞ്ഞത കേൾപ്പിൻ = അവൻ പറഞ്ഞു, അത കേൾപ്പിൻ; where the *explicative* pronoun അത refers to the fact stated in അവൻ പറഞ്ഞു, and *substantives* it.

5. The NOUNAL PARTICIPLE, with a nominative of its subject, or an objective of its object, is used *substantively*: as,

(1.) അവൻ സഹായിക്കുന്നത, *The assistance which he gives.*

(2.) അവനെ സഹായിക്കുന്നത. *That which assists him.*

For further examples, see under syntax of nominative and objective cases pp. 62, 65.

THE INFINITIVE

Expresses a *purpose*, or *preparedness*: as,

ധനുൎബ്ബാണങ്ങളെ എടുത്ത ഉടൻ ചെന്നിതു മൃഗത്തെ കൈക്കൊള്ളുവാൻ ജഗന്നാഥൻ. (*Ram:*). *Jaganathen* (*Ramen*) *took his bow and arrows, and straight-way went* to catch *the beast.*

Sometimes the Infinitive affixes the compound participle ആയിട്ടു, or simply ആയി; as, പോവാനായി പുറപ്പെട്ടു. (*Ram*). *He set off* to go. When ിട്ടു is affixed, the *purpose* is more forcibly expressed. The Infinitive is also used to express what is *proper* or *necessary* to be done; and in this case is used with ഉണ്ടു: as,

ഇനിക്ക അവനോട ഒരു കാൎയ്യം പറവാൻ ഉണ്ടു. *I* have to tell *him something.*

നാം എല്ലാവരും ദൈവത്തെ വന്ദിപ്പാനുള്ളവർ ആകുന്നു. *We* must *all worship* God.

The Infinitive with ഉള്ള affixed is sometimes equal to the *adjectival participle*: as,

ശോകം ഉണ്ടാവാനുള്ള കാരണം ഇതു തന്നെ. (*Mark*). *The reason why I grieve is this.*

ON THE EMPHATIC, OR EXCLUSIVE.

FORM OF THE VERB, AND THE ADVERBIAL AFFIX ഏ.

Sometimes the root of the verb simply affixes ഉ: as, ആവു, ഉള്ളു, ചെയ്യു, പറയു, &c; ആവു, and ഉള്ളു being also in this form used as auxiliaries. This form of the verb is *emphatic*, as in the following instances;

എന്തൊരുഫലം ഉള്ളു. (*Mark*). *What benefit* is it ? (*scil:*) *at all*, or, *indeed*.

പുത്രൻ ഇല്ലാഞ്ഞാൽ, അതു നിഷ്ഫലമെല്ലൊ ചൊൽവു. (*Mark*). *If I have no son, this will be of no value* they say.

Thus sometimes നല്ലു is converted into an emphatic verb: as,

ധരണിയിൽ വാഴ്ക്കയിൽ നല്ലു മരണം. (*Ram:*). Far better is *death than life on earth*.

The more frequent use of this part of the verb is in conjunction with the adverbial affix ഏ, which is affixed to the word, to which the emphasis relates; ഏ being equivalent to the English word "*only*" ; *as*,

(1.) ഇനിക്ക ഇതേ ആവു.

This only (it) is *in my power* (*to do*). (*lit:*) *For me* (=*in my power*) *this* only is : where ആവു {*the emphatic form of* ആകുന്നു} is simply a *copula* between ഇത and ഇനിക്ക.

(2.) ഇനിക്ക ഇതേ ഉള്ളു.

This only is *in my* possession. (*lit:*) *For me this* only exists.

(3.) ഞാൻ ഒരു വാക്കെ പറയു.

I have only one word to say. (*lit:*) *I one word* only say (indeed).

ആവു and ഉള്ളു are also used as auxiliaries: as,

(1.) എനിക്ക ഒരു വാക്കേ പറയാവു (=പറക യാവു.)

I can speak only *one word.* (*lit:*) *The speaking of one word* only is *for me* (=*in my power*). (In this Sentence എനിക്ക ആവു is the *predicate*, and ഒരു വാക്ക പ റക the *subject*).

(2) ഞാൻ ഒരു വാക്കേ പറഞ്ഞുള്ളു.

I spoke only *one word.*

(3.) ഞാൻ പറഞ്ഞേ അയെക്കാവു. (*Ram*). *You must not send him, till I have told you.* (*lit:*) *I having told only, the sending him* is *for you* (=*in your power*). Here അയെക്കാവു = നിനക്ക അവനെ അയെ ക്കാവു.

(4.) നീ ഇതേ ചെയ്യാവു. *You must do this only.* (*lit:*) *Your doing this* only, is (*the only fit thing*): (subject, നീ ഇത ചെയ്ക).

Here we see the force of ആവു=is *exclusively, so that no other condition is allowed.*

(5.) നിനക്ക ഇതേ ചെയ്യാവു. *This is the only thing you can do*: (subject ഇത ചെയ്ക, predicate നി നക്ക ആവു).

DERIVATIVE NOUNS.

Derivative nouns are *declinable;* and are formed from

the roots of verbs by the affixes വു, പ്പു, ത്തു, and ക, and sometimes മ: as, അറിയുന്നു, അറിവു; ഇരിക്കുന്നു, ഇരിപ്പു: കൊയ്യുന്നു, കൊയിത്തു; പോകുന്നു, പോക്ക; ഇല്ല, ഇല്ലായ്മ.

Such words follow the syntax of *nouns.*

VERBAL NOUNS.

Verbal nouns are to be carefully distinguished from the above; are *indeclinable*, except that they take the affix ാൽ, and sometimes ിൽ; and require the nominative of their subject, and objective of their object, like all other parts of the verb.

(*See examples, under syntax of nominative and objective cases; and above, page* 80, വാഴ്ക്കയിൽ നല്ലു മരണം.)

CAUSAL VERBS.

The *subordinate agent*, supposed in a causal verb, may sometimes be *identical* with the *subject of the verb.* Thus കറപ്പിക്കുന്നു may refer not only to the *master*, who *causes* some one to milk his cow; but may refer also to the cow, who *causes*, or *allows*, *herself* to be milked. In this case it has something of the power of a passive. Hence in the പഞ്ചതന്ത്രം,

പെററവെന്നാലും കറപ്പിക്കയില്ലെന്ന വന്നാൽ, ഏററവും മഹാ ദുഃഖം, പശു പാഴിൽ തന്നെ.

If the cow will not be milked (= cause, or allow, herself to give milk), *although she has calved, how great the annoyance, she is good for nothing.*

The following Postpositions require the nominative case.

(1.) ഓളം, ഓളത്തിന്ന, ഓളമേത്തക്ക, *until.* It is also used with the *dative*, and 1*st. locative*, cases : and is often affixed to the root, or verbal noun, of a verb: as, വരുവോളം, പോകുവോളം.

(2.) തോറം, *through* (*distributively*): as, ക്ഷേത്രങ്ങൾതോറം, *through the temples*, (i. e.) to each one *in succession.*

Sometimes തോറം is affixed to the present participle of a verb, where it still indicates *successive* action: as, പോകുന്തോറം, *as often as he went.*

(3.) വരെ, വരെക്ക, (*from* വര, *a line*) *up to.*

(4.) ഒഴികെ, (*postpositional form of* ഒഴിക, *verbal noun of* ഒഴിയുന്നു, *to cease*) *besides, except.* It also follows the *objective.*

The following postpositions require the possessive case.

(1.) പിന്നാലെ, പിന്നിൽ, {*from* പിൻ (*the*) *behind*} *after, behind.*

2. പിമ്പെ, പിമ്പിൽ, {*from* പിമ്പ (*the*) *behind*} *after, behind.*

3. പുറകെ, പുറകിൽ, (*from* പുറം, *the back*) *after, behind.*

4. മുമ്പെ, മുമ്പിൽ, മുമ്പാകെ, {*from* മുൻ, (*the*) *before*} *before.*

5. മേൽ, മേലെ, {മേൽ (*the*) *above*} *over, above.*

6. കീഴെ, കീഴിൽ, {*from* കീഴ (*the*) *und.r*} *under, below.*

7. അടുക്കൽ, {*root* അടു; *whence* അടുത്ത, അടുപ്പം, അടുക്കുന്നു, *&c.*} *near.*

8. അരികെ, അരികിൽ, അരികത്ത, (*root apparently* അരിക *or* അരികം, *a nearness*) *near to, by.*

The following take the dative case, as well as the possessive.

(1) നേരെ, (*from* നേർ, *straightness*) *directly towards.*

(2.) മീതെ, (*root* മീത) *on, over.*

(3.) താഴെ, താഴത്ത, (*root* താഴ *below, down, whence* താഴുന്നു, &c.) *below, under.*

(4.) നടുവെ, (*from* നടുവ, *the middle*) *between, in the midst.*

(5.) മധ്യെ, (*from* മധ്യം, *the middle*) (*Sanscrit*) *between, &c.*—

(6.) സമീപെ, സമീപത്ത, (*from* സമീപം, *nearness.*) (*Sanscrit*) *near to.*

(7.) ചുററും, (*from* ചുററ, *circumference*) *round.*

The two following require the objective case.

(1.) കാൾ, കാട്ടിൽ, *more than.*

(2.) പോലെ, (*from* പോൽ, *likelihood*) *like as.*

The remaining Post-position takes the conjunctive case.

കൂടെ, (*allied to* കൂടം, *and* കൂട്ടം, *an assemblage*), *together with.*

It will be observed, that the originals of most of the above Post-positions are *nouns*: and that the *formative particle* is, in nearly all cases, എ. We find എ also as an affix in the possessive, objective, and vocative cases of nouns, in many adverbs, and in adjectives formed from the oblique cases of nouns. It is evidently the same as the emphatic ഏ, which is required by the *exclusive* form of the verb. Hence we may regard അ as the *remote demonstrative*; ഇ as the *proximate demonstrative*; and ഏ as the *exclusive demonstrative*. Hence doubtless the origin of ഏ the *interrogative*.

POSTPOSITIONAL WORDS.

There are many nouns, and participles, which are used *postpositionally*; as, for instance, മുതൽ, ശേഷം, മൂലം, കൊണ്ടു, കുറിച്ചു, &c. These words, in parsing, may be said to be used *postpositionally*; but should not be called *postpositions*. Their real nature should be strictly kept in mind. In many cases, they will exhibit instances of the use of the *nominative absolute*.



PART THE FOURTH.

ANALYSIS OF SENTENCES.



1. In every complete sentence there is at least one *subject*, and one *predicate*. The subject expresses that, about which an assertion is made; the predicate that, which we assert respecting the subject. For instance, in the sentence കുതിര തിന്നും, കുതിര is the subject, തിന്നും the predicate.

I. THE SUBJECT.

2. The subject of a sentence may be *simple*, or *enlarged*. A *simple subject* is one that is *unqualified*, and will be *a noun*, or some word used in the place of a noun; such as,

I. A Pronoun—അവൻ ഇരിക്കട്ടെ.

II. An Adjective—എല്ലാവരും പോയി.

III. A Nounal Participle—അവൻ ചെയ്തത നന്നായി.

3. An *enlarged subject* is one that has some qualifying words attached to it. It may be enlarged in the following different ways.

I. By an Adjective—വെളുത്ത പശു മേഞ്ഞുകൊണ്ടിരുന്നു.

II. By a Noun in apposition—രാജാവായ രാമൻ ജീവിക്കട്ടെ.

III. By a Participle or Participial phrase-ഫലം തരുന്ന വൃക്ഷം സൂക്ഷിക്കപ്പെടണം.

IV. By a Noun in the Possessive case—ദൈവത്തിന്റെ കൃപ എന്നും നിലനില്ക്കും.

V. By an Adjectived case of a noun—ആററിന്റെ തീരത്തുള്ള ഗ്രാമം ക്ഷയിച്ചുപോയി. പട്ടണത്തിലെ മനുഷ്യർ ഓടി ഒളിച്ചു.

VI. By an Adjectived postpositional phrase—പിച്ചളകൊണ്ടുള്ള സൎപ്പം ഉയൎത്തപ്പെട്ടു.

II. THE PREDICATE.

4. The Predicate expresses that, which is affirmed of the subject; and may be either a verb, an adjective, a noun, or even a pronoun: as,

ഹെരോദെസ രാജാവ ചഞ്ചലപ്പെട്ടിരുന്നു.
ദൈവം നല്ലവനാകുന്നു.
അവൻ മനുഷ്യൻ ആയിതീൎന്നു.
ഞാൻ തന്നെ ആകുന്നു.

When the thing predicated is expressed by an adjective or a noun, the adjective or noun is connected with the subject by means of a neuter verb, as, ആകുന്നു and ആയിതീൎന്നു; such a verb is called a "copula," between the subject and predicate. The whole expression നല്ലവനാകുന്നു, or മനുഷ്യൻ ആയി തീൎന്നു, may be looked upon as the predicate.

Such Predicates, when consisting of a verb, an adjective, or noun, are called *Simple predicates.*

All compound verbal expressions, such as ഇത ചെയ്യാനുള്ളതാകുന്നു, if they convey a *single idea*, must be regarded as forming simple predicates.

5. All active and causal verbs are *incomplete*, unless their *object* be expressed. Therefore when the predicate consists of an *active* or causal verb, we shall always

have an object expressed as well. Thus in the sentence ദൈവം ആകാശത്തെയും ഭൂമിയെയും സൃഷ്ടിച്ചു, we predicate of God not only that he *created*, this idea being *incomplete* unless we say also what he created; viz. ആകാശത്തെയും ഭൂമിയെയും; which words form a double *completion* of the predicate, and are called its objects. An object may be expressed by,

I. A noun. ദൈവം ഭൂമിയെ സൃഷ്ടിച്ചു.

II. A pronoun. ഞാൻ അവനെ പറഞ്ഞയച്ചു.

III. An adjective. യഹോവാ സൌമ്യതയുള്ളവരെ ഉയൎത്തുന്നു.

IV. A nounal participle. അവൻ പറഞ്ഞത ഞാൻ കേട്ടു.

V. A phrase. അവൻ പഠിപ്പിക്കാമെന്ന പറഞ്ഞു.

A neuter verb, or adjective, may have a dative case as a completion; as, അവന്ന നന്നായി.

6. The Predicate may have other words joined to it, in addition to its object; by which the idea it conveys may be rendered more full and distinct; as for instance, when we speak not only of the action, but state also the *time*, *place*, or *manner*, in which the action has been performed. Such words are called, *Extensions of the predicate*. The predicate may be extended by,

Adjuncts of time.

അവൻ ഇന്നലെ വന്നു. രാത്രിയിൽ പറപ്പെട്ടുപോയി. ആ ദിവസം തന്നെ നോഹ പെട്ടകത്തിലെക്ക പ്രവേശിച്ചു.

Adjuncts of place.

കോട്ടയത്ത പാൎക്കുന്നു. വിദ്വാന്മാർ കിഴക്കുനിന്ന യെറുശലേമിലേക്ക വന്നു. അവൻ അവിടെ നിന്നിരുന്നു.

Adjuncts of manner.

എത്രെയും വളരെ പ്രസാദത്തോടും കൂടെ സന്തോഷിച്ചു. വേഗം വരേണമെ.

Adjuncts of cause and effect.

അവൻ വിശപ്പുകൊണ്ട മരിച്ചു. ഉത്സാഹത്താൽ സകലവും സാധിക്കും. കണ്ണു ഉണ്ടാക്കപ്പെട്ടിരിക്കുന്നത കാണ്മാനായിട്ട ആകുന്നു. തുണി പഞ്ഞികൊണ്ട ഉണ്ടാക്കപ്പെടുന്നു

Thus the adjunct of the predicate may be, 1. an adverb; 2. an oblique case of a noun, with or without a post-position; 3. a nominative absolute; 4. an infinitive.

III. SIMPLE SENTENCES.

7. Simple sentences are those in which only one thing is predicated of the subject. In a simple sentence the *subject* may be *enlarged*, (as explained above); and the *predicate* may be *extended* by adjuncts of time, place, manner, &c.

A simple sentence may be analysed thus;

EXAMPLE 1.

അമ്പത ദിവസം ശത്രുക്കൾ കോട്ടയെ വളഞ്ഞുകൊണ്ടിരുന്നു.

Subject.	*Predicate.*	*Completion.*	*Extension.*
ശത്രുക്കൾ	വളഞ്ഞുകൊണ്ടിരുന്നു	കോട്ടയെ	അമ്പത ദിവസം (*Adjunct of time.*) *nom. abs.*

EXAMPLE 2

കില്ജിയുടെ വംശക്കാരുടെ ശേഷം മഹമ്മദ തോഗ്ലൂ രാജാവായി.

Sub.	*Pred.*	*Comp.*	*Ext.*
മഹമ്മദ തോഗ്ലൂ	രാജാവായി (ായി *Copula*)		കില്ജിയുടെ വംശക്കാരുടെ ശേഷം (*Adj. of time.*)

EXAMPLE 3

ഇന്ത്യയുടെ വടക്കപടിഞ്ഞാറുള്ള പ്രദേശങ്ങളിൽനിന്ന ശൌൎയ്യവും യുദ്ധസാമൎത്ഥ്യവുമുള്ള രാജപുത്രന്മാർ എന്ന പേരായ ഒരു ജാതിക്കാർ അവന്ന പരമ ശത്രുക്കൾ ആയി തീൎന്നു.

Sub.	*Pred.*	*Comp.*	*Ext.*
ശൌൎയ്യവും യുദ്ധസാമൎത്ഥ്യവുമുള്ള രാ	പരമ ശത്രുക്കൾ ആയി തീൎന്നു	അവന്ന	ഇന്ത്യയുടെ വടക്കപടിഞ്ഞാറുള്ള പ്ര

ജപുത്രന്മാർ എന്ന പേരായ ഒരു ജാതിക്കാർ (*Enlarged Sub.*)	(ആയിതീൎന്നു *Copula*)		ദേശങ്ങളിൽ നിന്ന

IV. COMPLEX SENTENCES.

8. When the *subject*, the *object*, or the *extension*, is expressed by an independent *participial phrase*, or by an independent *sentence*, the sentence is called COMPLEX.

9. A Complex sentence will consist of,

I. A Principal sentence ;

II. A Subordinate participial * phrase ; or, a Subordinate sentence expressed by a finite verb.

10. The subordinate participial phrase may be, 1, in the place of the subject ; 2, in the place of the object ; 3, in the place of the extension of the predicate ; 4, as an adjunct to the subject or object.

11. Participial phrases, when in the place of subject, object, or extension, are called *subordinate substantive phrases* : a subordinate *sentence* (expressed by a *finite verb*) is called a *subordinate substantive sentence*: participial phrases, that qualify a subject, or object, are called *subordinate adjective phrases*.

* The participial phrase includes also the *verbal noun*.

EXAMPLES.

1. ഞാൻ നിന്റെ പ്രമാണങ്ങളെ പഠിക്കേണ്ടുന്നതിന്ന, ഞാൻ ദുഃഖിക്കപ്പെട്ടിരുന്നത ഇനിക്ക നല്ലത.

Here ഇനിക്ക നല്ലത (ആകുന്നു) is the *principal sentence*: ഞാൻ ദുഃഖിക്കപ്പെട്ടിരുന്നത, is a *subordinate substantive phrase*, in the place of the *subject*, expressed by the *nounal participle*; ഞാൻ നിന്റെ പ്രമാണങ്ങളെ പഠിക്കേണ്ടുന്നതിന്ന, is another *subordinate substantive phrase*, in the place of the *extension*.

2. അവൻ വീട്ടിൽ വെച്ചിരുന്നത ഒക്കെയും എടുത്തുകൊണ്ടുപോയി.

അവൻ എടുത്തുകൊണ്ടുപോയി, *principal sentence*, വീട്ടിൽ വെച്ചിരുന്നത ഒക്കെയും, *subordinate substantive phrase*, in the place of the *object*, expressed by the *nounal participle*.

3. അവൻ ആ മനുഷ്യനെ ഞാൻ അറിയുന്നില്ല എന്ന പറഞ്ഞു. *Principal sentence* അവൻ പറഞ്ഞു; *subordinate substantive sentence*, ആ മനുഷ്യനെ ഞാൻ അറിയുന്നില്ല, in the place of the *object*.

Hence the *subordinate participial phrases*, when in the place of the *subject*, the *object*, or the *extension*, are expressed by a *neuter nounal participle*, as in the examples above.

12. When an *adjectival participial phrase* occurs in connection with a subject or object, it is to be regarded as a participial *adjunct* of the subject or object. Thus in the sentence, ദൈവത്തിന്റെ വേദത്തിൽ രാ

വും പകലും ധ്യാനിക്കുന്ന മനുഷ്യൻ ഭാഗ്യവാൻ: തൽകാലത്ത തന്റെ ഫലം തരുന്ന വൃക്ഷം പോലെ ഇരിക്കും, the phrase ദൈവത്തിന്റെ വേദത്തിൽ രാവും പകലും ധ്യാനിക്കുന്ന, is a *participial adjunct* qualifying the *subject* മനുഷ്യൻ; and തൽകാലത്ത തന്റെ ഫലം തരുന്ന, is an *adjunct* to the *object* വൃക്ഷം. Such may be called, *subordinate adjective* phrases.

When the nounal participle is masculine or feminine, the participial phrase equally qualifies the pronoun, അവൻ, അവൾ, &c, which form the *real subject* or *object*. Example:—

തന്റെ വായിനെയും, തന്റെ നാവിനെയും കാക്കുന്നവൻ, തന്റെ ആത്മാവിനെ ഞെരുക്കങ്ങളിൽനിന്ന രക്ഷിക്കുന്നു.

Here അവൻ is the subject, qualified by the *subordinate adjective phrase* തന്റെ വായിനെയും തന്റെ നാവിനെയും കാക്കുന്ന.

The adjective adjunct may qualify any noun in a sentence. It should be most carefully remembered that in participial phrases, expressed by the *neuter* nounal participle, it almost invariably happens that the *whole phrase* is *in the place of* the subject, object or extension; hence the phrase becomes a *substantive* phrase, as in the instances above.

The neuter pronoun അത, in such cases, is not so much a *personal pronoun*, as what may be called an *explicative pronoun*, *substantiving* the whole of the participial phrase. (See the syntax of participles).

13. Any phrase, occupying the place of the *Extension* of the Predicate, may be called an *Adverbial* phrase. Like the adverbial adjunct, it may refer,

1. To Time— സൂൎയ്യൻ അസ്തമിക്കുമ്പോൾ രാത്രി ആകുന്നു.

2. To Place—നീ പോകുന്നിടത്ത ഞാനും പോകും.

3. To Manner—നീ കല്പിച്ച പ്രകാരം ഞാൻ ചെയ്യും.

4. To Cause and Effect — as,

a. Reason—ദൈവം നമ്മെ സ്നേഹിച്ചതുകൊണ്ട നാം അവനെ സ്നേഹിക്കുന്നു.

അവൻ പോകയാൽ ഇനിക്ക ദുഃഖം ആയി.

b. Condition—നാം സ്ഥിരപ്പെടുന്നില്ല എങ്കിൽ, നാം ശുദ്ധപ്പെടുകയില്ല.

c. Concession—നാം പിന്നെയും പിന്നെയും അവരെ ഓൎമ്മപ്പെടുത്തുന്നു എങ്കിലും, അവർ നമ്മെ വിശ്വസിക്കയില്ല.

Hence the subordinate adverbial phrase may be expressed by

I. Some case of a *substantive phrase.*

II. A *noun*, qualified by a participle.

III. A *participle*, or a *finite verb*, with a *conjunction.*

iv. A *verbal noun* with a *conjunction.*

TO ANALYSE A COMPLEX SENTENCE.

Firstly. Divide the complex sentence into as many portions, as there are distinct phrases, or sentences, made up of *subject*, *object*, and *predicate.*

Secondly. Write down, first, the principal sentence,

and then the subordinate phrases, or sentences, in order.

Thirdly. Prefix a letter to each member to designate it ; arrange them in a column, one under the other; and opposite to each write the kind of phrase, or sentence, according to the above explanations. *

Example 1.

ഇംഗ്ലീഷുകാർ മുമ്പോട്ടു കടന്നപ്പോൾ, അവരെ ശത്രുക്കൾ തടസ്ഥം ചെയ്യുതിനാൽ, നാഗപുരത്തെ യുദ്ധം തുടങ്ങി.

a. (ഇംഗ്ലീഷുകാർ) നാഗപുരത്തെ യുദ്ധം തുടങ്ങി.	Principal sentence to *b*, *c*.
b. ഇംഗ്ലീഷുകാർമുമ്പോട്ടു കടന്നപ്പോൾ,	Adverbial phrase to *c*. (time)
c. അവരെ ശത്രുക്കൾ തടസ്ഥം ചെയ്യുതിനാൽ.	Adverbial phrase to *a*. (cause) (*subordinate substantive phrase.*)

Example 2.

നമുക്കുള്ളതിൽ അധികം വേണമെന്ന ആഗ്രഹിക്കുന്നതിനാൽ നമുക്കുള്ളതും പൊയിപ്പോക്കും.

* Be careful to remark that the *Infinitive* is not considered to form a Subordinate phrase, since it does not take a subject: it is therefore a simple extension.

a. നമുക്കുള്ളതും പൊയിപ്പോകും,	Principal sentence to *b*, *c*.
b. നമുക്കുള്ളതിൽ അധികം (നമുക്കു) വേണം എന്നു	Substantive sentence to *c*.
c. (നാം) ആഗ്രഹിക്കുന്നതിനാൽ	Adverbial phrase to *a*. (*cause*) (*Subordinate substantive phrase*.

V. COMPOUND SENTENCES.

13. Sentences are called compound, when they contain two or more principal assertions *coordinate* with each other.

14. The relations in which such sentences may stand to each other, may be either *conjunctive*, *contrastive*, or *causative*.

The following are examples of the *conjunctive* relation, in which the members of the sentence are sometimes connected by a conjunction, sometimes not;

1. സമുദ്രം അവന്റെ ആകുന്നു; അവൻ അതിനെ ഉണ്ടാക്കി.

2. എന്നെ വിടുവിക്കേണമെ, എന്നാൽ ഞാൻ രക്ഷിക്കപ്പെടും.

We have the *contrastive* relation in such sentences as these;

1. അവൻ ദിവസം പ്രതിയും പള്ളിയിൽ പോകും, എന്നാൽ ദൈവത്തെ കുറിച്ച വിചാരിക്കുന്നില്ല.

2. വിഗ്രഹത്തിന്ന കണ്ണുകൾ ഉണ്ട; എങ്കിലും കാണ്മാൻ കഴികയില്ല.

The *causative* relation is often expressed by എന്തെന്നാൽ, or അതുകൊണ്ട; as,

ജാതികൾ സന്തോഷിച്ച ആനന്ദിക്കും; എന്തെന്നാൽ നീ ജനങ്ങളോട നേരായിട്ട ന്യായം വിധിക്കും.

EXAMPLE OF THE ANALYSIS OF A COMPOUND SENTENCE.

രാജാവ രാജ്യഭാരം തുടങ്ങിയപ്പോൾ, അവന്റെ സ്നേഹിതന്മാർ സന്തോഷിച്ചു; എങ്കിലും അവന്റെ ശത്രുക്കൾ, അവനിൽ ദ്വേഷം ഉണ്ടാകയാൽ, ഒന്നും പറഞ്ഞില്ല.

a. അവന്റെ സ്നേഹിതന്മാർ സന്തോഷിച്ചു.	Principal Sent. coord. to *c*.
b. രാജാവ രാജ്യഭാരം തുടങ്ങിയപ്പോൾ,	Adverbial phrase (time) to *a*.
c. എങ്കിലും അവന്റെ ശത്രുക്കൾ ഒന്നും പറഞ്ഞില്ല,	Principal Sent. coord. to *a*.
d. അവനിൽ ദ്വേഷം ഉണ്ടാകയാൽ.	Adv. phrase (cause) to *c*.

CONTRACTION OF SENTENCES.

15 "When two or more members of a sentence have

the same subject, or predicate, or object, only once expressed, it is said to be *contracted*;" thus there may be,

I. Two or more subjects, and one predicate: as,

പത്രൊസും യോഹന്നാനും ഒന്നിച്ച ദൈവാലയത്തിലെക്ക പുറപ്പെട്ടു പോയി.

II. Two or more predicates, and one subject: as,

മഹമ്മത എന്ന സുൽത്താൻ അന്യദെശത്ത യുദ്ധം ചെയ്യും, സ്വദെശത്തുള്ള പ്രജകളെ ഹിംസിച്ചും വന്നിരുന്നു.

III. Two or more objects, and one predicate: as,

ദൈവം ആകാശത്തെയും ഭൂമിയെയും സൃഷ്ടിച്ചു.

IV. Two or more extensions and one predicate: as,

വലത്തൊട്ട എങ്കിലും, ഇടത്തൊട്ട എങ്കിലും തിരിയരുത.

16. When more than one thing is predicated of a subject, it is most usual for those predicates, which precede the principal assertion in point of time, to be expressed by means of the Primitive Participle without a conjunction. Such participial phrases may be called *coordinate participial phrases*: as,

രാജാവ ആ വാക്ക കേട്ട, വളരെ വ്യസനപ്പെട്ടു.

EXAMPLE.

വിദ്രുതം വിഭ്രഷ്ടണെ സഞ്ചയം അഴിച്ചു, തൻ ഉത്തരിയ അദ്ധ്വബന്ധം കൊണ്ട ബന്ധിച്ചു, രാമഭദ്രനെ കാണ്മാൻ യോഗം വരിക എന്ന അ

കതാരിൽ സ്മൃത്വാ, കീഴ്പെട്ടു നിക്ഷേപിച്ചിതു സീതാദേവി.

a. കീഴ്പെട്ടു നിക്ഷേപിച്ചിതു സീതാദേവി,	Principal sent. to *b*, *c*, *d*, *e*.
b. വിധൃതം വിഭ്രഷ്ടന്നെ സംശയം അഴിച്ചു,	Part. phrase. coord, to *c*, *e*. (*contr. in subj.*)
c. തൻ ഉത്തരിയ അൎദ്ധഖണ്ഡം കൊണ്ടു ബന്ധിച്ചു,	Part. phrase, coord. to *b*, *e*. (*contr. in subj.*)
d. രാമഭദ്രനു കാണ്മാൻ യോഗം വരിക എന്ന	Subst. sent. to *e*. (*in place of object.*)
e. അകതാരിൽ സ്മൃത്വാ.	Part. phrase, coord. to *b*, *c*.

In order to combine the methods of analysis that have been described, distribute the different members of the sentence to be analysed, as in the following table; describe each phrase, or sentence, according to the rules laid down; and write out each subject, predicate, object, and extension, of the respective members separately.

GENERAL FORM OF ANALYSIS.

(See the above sentence)

	Kind of sentence	Subject	Predicate	Comp. of Pred	Ext. of Pred.
a കീഴെട്ടു നിക്ഷേപിച്ചിതു സീതാദേവി	Principal sent to *b* *c*, *d*, *e*. contr. in obj.	സീതാദേവി	നിക്ഷേപിച്ചിതു	വിഭൂഷണസഞ്ചയം (understood)	കീഴെട്ടു
b വിദ്രുതം വിഭൂഷണസഞ്ചയം അഴിച്ചു	Part. phrase coord. to *c*, *e*. and contr. in sub.	സീതാദേവി (understood)	അഴിച്ചു	വിഭൂഷണസഞ്ചയം	വിദ്രുതം
c താൻ ഉത്തരീയ അഞ്ചല ഖണ്ഡം കൊണ്ടു ബന്ധിച്ചു	Part. phrase coord. to *b*, *e*; and contr.	സീതാദേവി (understood)	ബന്ധിച്ചു	വിഭൂഷണസഞ്ചയം (understood)	ഉത്തരീയ അഞ്ചലഖണ്ഡം കൊണ്ടു
d രാമഭദ്രനു കാണ്മാൻ യോഗം വരിക എന്ന	Subst. sent. to *e*.	രാമഭദ്രനു	യോഗം വരിക		കാണ്മാൻ
e അകതാരിൽ സ്ഥാപിച്ചു	Part. phrase coord. to *b*, *c*.	സീതാദേവി (understood)	സ്ഥാപിച്ചു		അകതാരിൽ

GENERAL RULES FOR PUNCTUATION.

The following rules for punctuation, derived from the principles laid down in the foregoing analysis, should be carefully attended to, since the punctuation in most Malayalim books is very defective.

I. "The subject, predicate, object, and simple adjuncts of a sentence should not be separated from each other by any point whatever."

II. Subordinate substantive sentences, and substantive phrases that are used adverbially, should be separated by a comma.

III. Subordinate adjective phrases, and substantive phrases that are used in the place of subject or object, should not generally be separated by a point from their nouns or verbs.

IV. Coordinate sentences generally require to be separated by a semicolon.

V. The colon should be used between two or more distinct propositions, which are too nearly related to be separated by a full stop, and yet require a greater separation than is indicated by a semicolon; as, for instance, when coordinate sentences have no connecting conjunction.

VI. A full stop should be placed at the close of every complete sentence.

VII. In contracted sentences the different subjects, predicates, objects, or adjuncts, should be separated by a comma.